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Pro-Slavery.

From the Liberator.

FREE COLORED PERSONS IN LOUISIANA.

NEW ORLEANS, May 14th, 1842.

MR. GARRISON: DEAR SIR—Enclosed is a copy of a late law passed by the legislature of this State, which you will please publish for the benefit of our oppressed race; and be so good as to send a copy to the Sultan of Turkey, that he may know how much further advanced republican law-makers are, than his imperial highness: for surely such a system of refined oppression never could have entered the mind of that monarch. It is a document that should be published in every newspaper in the United States; that the minds of the American people may be enlightened, in regard to the enormity of the evil that is calculated to give rise to such a law as this. How humiliating is the thought, that all the nations of the earth have free ingress into the very State where this precious enactment was concocted, while we, who are citizens of a State united to this by the most solemn ties, and to whom the Constitution of this Union grants the rights of citizens here, are forbidden, under the penalty of perpetual slavery, to enter it. But enough, sir—this law is an abolitionist, which, if I mistake not, will rival our great champion. Your obedient servant, B.

An act, more effectually to prevent free persons of color from entering this State, and for other purposes.

SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Louisiana, in general assembly convened, that, from and after the time specified in this act, no free negro, mulatto, or person of color, shall come into this State, on board of any vessel or steamboat, as a cook, steward, mariner, or in any employment on board said vessel or steamboat, or as a passenger; and in case any vessel or steamboat shall arrive in any port, or harbor, or landing, on any river of this State, from any other State or foreign port, having on board any such free negro, mulatto, or person of color, the harbor master, or other officer having charge of such port, or any person or persons residing at or near said landing, shall forthwith notify the nearest judge or justice of the peace, in the parish in which said port, or harbor, or landing is situated, of the arrival of said vessel or steamboat; whereupon the said judge or justice of the peace shall immediately issue a warrant to apprehend and bring every such free negro, mulatto, or person of color, before him; and on the execution of said warrant, by bringing before him such free negro, mulatto, or person of color, he shall forthwith commit him or her to the parish jail, there to be confined until said vessel or steamboat shall be ready to proceed to sea, or to her place of destination; when the master or commander of such vessel or steamboat shall, by the written permit or order of the said judge or justice of the peace, take and carry away out of this State, every such free negro, mulatto, or person of color, and pay the expenses of his or her apprehension and detention.

Sec. 2. Be it further enacted, &c. That the said judge or justice of the peace shall require from every master or commander of every vessel or steamboat, on board of which any such free negro, mulatto, or person of color, shall have been brought into this State, that he give bond, with securities, in a sum not to exceed five hundred dollars, for each and every such free negro, mulatto, or person of color, to pay the expenses and charges of the arrest and detention of every such free negro, mulatto, or person of color, and to carry him or her away, out of this State; and if for three days after the arrival of such vessel or steamboat, the master or commander thereof shall neglect to give such security, the master and the owners of said vessel or steamboat shall, jointly and severally, be liable to a penalty of one thousand dollars for each and every such free negro, mulatto, or person of color.

Sec. 3. Be it further enacted, &c. That if the master or commander of any vessel or steamboat, on board of which any free negro, mulatto, or person of color, shall have been brought into this State, shall refuse or neglect to transport and carry out of this State such free negro, mulatto, or person of color, then the said judge or justice of the peace shall order the same to be done by the sheriff of the parish, and in the parish of New Orleans by either of the sheriffs or marshals of New Orleans, who shall thereupon be bound to transport or send out of the State, such free negro, mulatto, or person of color, at the proper cost and charge of said free negro, mulatto, or free person of color, if he or she have the means to pay the same, and if not, at the expense of the State; to be paid out of the penalty recovered under this act, or otherwise on the warrant of the said judge or justice of the peace.

Sec. 4. Be it further enacted, &c. That every free negro, mulatto, or person of color, who, after having been transported or sent out of this State, in pursuance of this act, shall return into the same, shall, on conviction thereof before a court of competent jurisdiction, be punished by imprisonment at hard labor, for five years: and if such free negro, mulatto, or person of color, shall be found in this State, thirty days after the expiration of said imprisonment, he shall be indicted therefor, and on conviction, shall be punished by imprisonment at hard labor for life.

Sec. 5 Be it further enacted, &c. That the harbor master and wharfinger of eachmunicipality of New Orleans, shall report to the recorder of said municipality, the arrival within the limits of the same, of any vessel or steamboat having on board any free negro, mulatto, or person of color, and the recorder of each municipality shall perform within the same, all the duties imposed on justices of the peace by the several provisions of this act.

Sec. 6 Be it further enacted, &c. That any person who shall introduce or bring into this State any free person of color, in violation of this act, shall be punished, on conviction thereof, by fine not exceeding two hundred dollars for the first offense, and for the second, by imprisonment not exceeding six months, and by fine not exceeding one thousand dollars.

Sec. 7. Be it further enacted, &c. That any person who shall employ or harbor, or entertain as a boarder, or lodger, any free person of color, residing in this State contrary to law, shall, on conviction thereof, be punished by a fine not exceeding two hundred dollars for each offense.

Sec. 8. Be it further enacted, &c. That the provision of this act shall not be so construed, as to prevent free negroes or persons of color, who are natives of Louisiana, or have been residing therein since the first of January, eighteen hundred and twenty-five, from leaving or returning to this State: provided that they shall not have established their domicil in a free State of the Union.

Sec. 9. Be it further enacted, &c. That no inhabitant of this State shall carry, or knowingly permit to be carried away, any slave belonging to him out of this State, into any other State or foreign country, by the laws of which slavery is not tolerated; and that all slaves carried out of this State in contravention to this section, shall be subject to all penalties and regulations provided for in this act, or in pre-existing acts against free persons of color; and in case such slave or slaves be subject to a mortgage or privilege in favor of any creditor, that said creditor shall have the right to sue in damages the owner of said slave or slaves for a sum not exceeding one thousand dollars for each slave thus carried out of this State.

Sec. 10. Be it further enacted, &c. That nothing herein contained shall be so construed as to deprive an inhabitant of this State of his right of property in a slave, who, contrary to the consent and will of his master, shall have gone out of the limits of the State, into any other State or territory of the Union, or in any foreign country, where slavery does not exist; and that said owner, in case he shall recover the possession of his slave, shall be entitled to his full property; and that said slave shall never be admitted to claim his freedom, as resulting from the fact of his having set his foot upon the soil of any State, territory, or foreign country where slavery is not acknowledged, all laws of the country notwithstanding; and that the owner of any such slave shall be subject to none of the penalties or disposition contemplated in this act, or in pre-existent acts for introducing or causing to be introduced within the limits of this State, the slave or slaves he may have thus recovered or be in possession of.

Sec. 11. Be it further enacted, &c. That the master of any ship, or steamboat, or other vessel, arriving in the port of New Orleans from any country out of the United States, or from any other State of the United States, shall, within twenty-four hours after his arrival, make report, in writing, to the mayor of the city of New Orleans, or, in his absence, to the recorder of the municipality within the limits of which said ship, steamboat, or vessel may be moored, on oath or affirmation, of the name, age or occupation of every free negro or colored person, on board of said steamboat or vessel, under a penalty of one hundred dollars for each free negro or colored person not reported.

Sec. 12. Be it further enacted, &c. That from and after the passage of this act, it shall no longer be lawful to bring into this State, any slave entitled to freedom at a future period; "statu liber;" and any person who shall bring, or cause to be brought such slave, or statu liber, into the State, contrary to the true intent and meaning of this act, shall be liable to criminal prosecution, and, on conviction, shall be punished by a fine not exceeding one thousand dollars, and imprisonment not exceeding six months, or both, at the discretion of the courts; and shall besides be compelled to pay the expenses of conveying the said slave back to the place whence he was brought here, or elsewhere out of the State.

Sec. 13. Be it further enacted, &c. That it shall not be lawful for any person residing in this State knowingly to purchase any such statu liber, and any person so purchasing, shall forfeit the said slave thus purchased, and shall be liable for all the expenses of transporting said slave out of the State; and the said slave shall be sold for the term he has to serve, and on the condition of his being transported by the purchaser out of the State: one half the proceeds, to go to the informer, and the other half to be paid into the State treasury, on a suit brought by the attorney general, or by any district attorney, or on the refusal of the attorney general, or district attorney, by any person interested in the forfeiture, or any other citizen.

Sec. 14. Be it further enacted, &c. That all statu liberi now in the State, shall, when they become free, be transported out of the State at the expense of the last owner, by proceeding before the parish judge, at the suit of any citizen; and such statu liberi, when transported out of the State, shall, on returning into the State, be liable to all the penalties provided by law against free negroes, or persons of color, coming into the State.

Sec. 15. Be it further enacted, &c. That this act shall take effect and be in force, six months after its promulgation. Signed, &c.

The Standard.

THE UNITED STATES AND MEXICO.

The correspondence between the Secretary of State, and Mr. Ellis, late minister to Mexico, relating to the capture of Americans who joined the memorable Santa Fé expedition, has been communicated to the Senate. We copy the following from the instructions, given by Mr. Webster to Mr. Ellis:

If, upon proper inquiry, you shall be satisfied that all or any of these persons were citizens of the United States, who accompanied the expedition for the sole purpose of enjoying its protection, while exploring the wilderness, through which its course principally lay, and had no hostile designs against Mexico, you will officially demand their release, as they cannot justly be considered as prisoners of war. If, however, they were engaged in the service of the republic of Texas, whether technically citizens of that republic or not, the right of Mexico to detain, as prisoners of war, cannot be disputed; nor can this government insist upon their liberation. Still, with all proper regard for the rights of Mexico, and to the cardinal policy of this government in such instances, it would be impossible for us to view with indifference, any dereliction, on the part of that government, from its duty, as a humane belligerent, with respect to any persons, whether natives of the United States or not, whom such a calamity had cast within its power. You will, consequently, if there should be occasion for it, expostulate orally with the minister of foreign affairs, upon this subject. You will say that, considering the state of open hostilities which has existed, and still exists, between the Mexican republic and Texas, each of those governments will be bound by the rest of the civilized world, and especially by those nations who have recognized one or both of them, to observe, in their warfare upon one another, and in their treatment of prisoners, the rules prescribed by public law.

In his letter to Gen. Thompson, the present minister to Mexico, Mr. Webster remarks as follows:

The Texan expedition to Santa Fé, in traversing the vast plains between the place from which it set out and that point, was to pass through a region which no one thinks of entering and crossing without arms; for whatever purpose, or with whatever intent he may undertake such enterprise. If he be a hunter, he is armed; if a trader, he is armed; and, usually, traders go in considerable bodies, that they may be the better able to defend themselves against the roaming, savage tribes, so constantly met with in those extensive plains. It is not uncommon, indeed, that, for their better defense, companies of traders retain the service of men-at-arms, who maintain military order and array along the line of their march. When such bodies are met with in countries usually traversed by them, no inference arises from the circumstance of their being armed, of any intention, on their part, of using such arms for any purpose but that of defense. If tourists, or persons wearing any other similar, but equally pacific character, set forth on such a journey, they are still armed; armed for subsistence, as well as for defense. The fact, therefore, of being found in such a country, with arms, does not prove a belligerent or hostile character; since nobody, however peaceable, is found there without arms. If, therefore, individuals armed only according to the custom of the country, but having no hostile purposes of their own, and free from all military authority or employment, fall in with or follow the march of the troops proceeding towards a point of attack, these individuals are not *combatants*, and not subject to be taken and treated as prisoners. These considerations may be applied to those citizens of the United States, for whose release from imprisonment, the interposition of this government has been requested. One of those citizens is George Wilkins Kendall. Mr. Kendall is a man of letters, a highly respectable citizen of New Orleans, and was the editor of a literary publication carried on at that place. He was fond of travel at those seasons of the year, when most persons who are able, leave the city; and having in previous tours made himself acquainted with all parts of his own country, and learning, early in the spring of 1841, that a TRADING expedition would start from Texas to Santa Fé, about the first of May, he resolved on joining it, as a pleasure excursion of a novel and interesting character. His departure and his intentions were publicly announced, in the paper with which he was concerned, at the time of his setting forth. His object was declared to be, to take a personal glance over this broad expanse of country; and, thus spending the summer, to return either by Missouri, or by the way of lower Mexico, by the usual time when citizens return to New Orleans for the fall business. The expedition, though having a military equipment, was represented to him as entirely commercial in its character; its object being, as was asserted, to turn the rich Chihuahua trade into the Texan channel. Mr. Kendall was no soldier, no revolutionary adventurer; but a man of respectable connexions, engaged in prosperous business, and fond of the enjoyments of intellectual and social life. It is hardly possible that such a gentleman should have left such a condition to form part of a military expedition, subjecting himself to all its hazards and all its results, in an attempt to subjugate, by force of arms, a Mexican province five hundred or a thousand miles from his home and his connexions.

When Mr. Webster wrote the above, perhaps he had not read and duly considered the following editorial paragraph, which appeared a year ago last June, in the New Orleans Picayune, *Kendall's own paper*; about the time that the Santa Fé expedition started from Houston. It shows pretty clearly that Kendall well *understood* the expedition to be of a warlike character.

A proclamation, by President Lamar, has been printed at Austin, in the Spanish language, for *distribution*, immediately upon the arrival of the expedition at Santa Fé. It is a very able paper, and will probably have its desired effect; that of bringing the people of Santa Fé *at once under the Texan government*, of their own free will and accord. Should they not see fit, however, *to accord to the terms offered by the Texans, the troops under Col. M'Leod will attack the town*, and the result can hardly be doubted. Texas claims to the Rio Grande; and sooner or later she will *have* all she claims. It will be seen, therefore, that the aims of this Santa Fé expedition are of *no trifling* character, but deeply important in more ways than one. Intelligence of its movements will be awaited with no inconsiderable degree of anxiety.

It does not appear that any *goods*, except *provisions* and *ammunition*, were taken by any of these *traders*; a singular feature in an expedition claiming to be so purely *commercial*.

The annexed letter is from the Mexican Secretary of Foreign Affairs, to the Hon. Daniel Webster. It was published in Mexico before it left that country, on its way to Washington.

NATIONAL PALACE, MEXICO, May 31, 1842.

A few days since, the undersigned, minister of foreign relations of the Mexican republic, had the honor to address the Hon. Secretary of State of the United States, protesting formally to that republic, in the name of his excellency, the provisional president, against the continual hostilities and aggressions committed by citizens of those States upon the Mexican territory. A favorable change might have been hoped for in consequence; but it seems necessary, by reason of a continuance of those aggressions, to call the attention of the honorable Secretary of State to the subject anew, on account of the undeniable tolerance which has been, and continues to be, extended to the enemies of a nation sincerely friendly, and bound by the solemn treaty compacts which unite the two republics.

In that note, after bringing to the notice of the secretary the circumspection with which, ever since the revolution in Texas broke out, the government of Mexico has endeavored to conduct its relations with the United States, in order to avoid a rupture between two nations, which, on account of their importance and other grave considerations, seemed destined to control the policy and destiny of the vast and fertile American continent, the undersigned flattered himself with the idea that the Cabinet of Washington would not protect, either openly or secretly, nor in any way, the scandalous usurpation of a part of our acknowledged national territory. But he has the pain to infer, from acts palpable to the whole world, that the said cabinet of the United States, and the subordinate and local authorities, are pursuing a course of conduct entirely contrary to the most sacred principles of the law of nations, and to the solemn treaties of friendship which exist between the two nations. Of this, sufficient evidence is afforded by the allowance of noisy political meetings at various places in said States; the preparation of armaments; the embarkation of large numbers of volunteers, and the disposition and endeavor, as far as convenient and practicable, to aid the Texans, and promote the invasion of a neighboring and friendly republic.

Such conduct the Mexican government cannot comprehend; and, although animated with a sincere desire that the relations now happily existing between this republic and the United States, may not suffer the least alteration, it feels bound in frankness to repeat, in the most formal manner, its former protest against the tolerance before mentioned, a continuance of which it will regard as a positive act of hostility against this republic, and will regulate its conduct as justice, its own interests, and the national dignity, may demand.

The undersigned hopes that the secretary will be pleased to reply as promptly as the importance of the subject demands; and avails himself of the opportunity to repeat to him the assurances of the distinguished consideration, with which he subscribes himself, your most obedient servant,

J. MARIA DE BOCANEGRA.

On the same 31st of May, a circular was addressed by Mr. Bocanegra to the Mexican legations and consuls in Europe and America, notifying them that the Mexican government had formally and repeatedly protested against the conduct of the United States in the matter of Texas, and directing them to give general publicity to the fact.

THE APPORTIONMENT BILL.

The ratio of representation, which the House adopted, at the bidding of the Senate, after having four times rejected it, must remain unchanged until 1852.

The Washington correspondent of the Massachusetts Spy, remarks upon it thus:

Mr. Adams, Cost Johnson, and some other members, made very vigorous efforts to secure a lower ratio, though they were willing to adopt the fractional principle, much to my surprise; for it seems to me to be a palpable departure from the intention of the Constitution; and I should honor President Tyler, if he followed the example of Washington, in vetoing a bill with such an obnoxious principle in it. The relative gain of the free States over the slave States, by this high ratio, is only 3 per cent. of majority: while the increase of *population* is over 11 per cent.; which is so much loss of our just share of political power, in consequence of adopting a high ratio, and especially this particular one.

"Westward, the star of empire holds its way," also; as the following comparisons will show. The number of members in the Atlantic and western States, at two periods, is as follows, by the two apportionments:

1842.	Atlantic States,	140
	Other States,	81
	Total,	221

or 63.3 and 36.7 per cent. respectively; the majority of the Atlantic States being 59.

1832,	the Atlantic States had	163
	All others,	79
	Total,	242

or 71.5, and 28.5 per cent. respectively; being a gain of 16.4 per cent. in favor of the western States. If Iowa and Wiskonsan, which will be States next year, are taken into the account, the proportion of power thrown west of the mountains will be still larger. Combine this with the larger proportion of power that five or six States, with a small population, have in the Senate, and it is not very difficult to see that the controlling power will soon pass over the Alleghanies. It is well that the GREAT DISTURBER, which threatens our prosperity, has not his bloody throne in that growing section of the land. If it were so, well might the patriot tremble for our liberty, and the security of all our interests. Knit together by the ties of common language, literature, religion, kindred, laws, and interest, there is nothing to sever us from our western brethren, not excepting any States but Alabama and Mississippi; for in the other western States, the slave system is decaying, dying. And nothing but slavery now exists, to weaken the bonds of union with the other, and older portions of the slaveholding region.

The following tables show the results of the new established apportionment, in several other points of view. The first column gives the present number of members; the second, that of the new ratio; the third, the fractions; the fourth, the gain, marked *, and the loss, marked —

FREE STATES.				
Maine,	8	7	7,033	—1
New Hampshire,	5	4	1,753	—1
Massachusetts,	12	10	30,819	—2
Rhode Island,	2	2	38,148	
Connecticut,	6	4	27,251	—2
Vermont,	5	4	9,228	—1
New-York,	40	34	25,799	—6
New Jersey,	6	5	19,636	—1
Pennsylvania,	28	24	27,687	—4
Ohio,	19	21	35,185	*2
Indiana,	7	10	49,744	*3
Illinois,	3	7	51,970	*4
Michigan,	1	3	327	*2
Totals,	142	133	334,581	

The old free States lose 18, the new free States gain 11 members; making a total loss of 7. Rhode Island, Illinois, and Indiana, gain one each, by their fractions.

SLAVE STATES.				
Delaware,	1	1	6,363	
Maryland,	8	6	10,044	—2
Virginia,	21	15	500	—6
North Carolina,	13	9	18,972	—4
South Carolina,	9	7	39,502	—2
Georgia,	9	8	13,574	—1
Alabama,	5	7	65,263	*2
Mississippi,	2	4	14,846	*2
Louisiana,	3	4	2,310	*1
Tennessee,	13	11	49,186	—2
Kentucky,	13	10	124	—3
Missouri,	2	5	7,006	*3
Arkansas,	1	1	18,920	
Totals,	100	88	236,610	

The old slave States lose 15 members. Tennessee and Kentucky lose 5 more; making 20, in all. The new slave States gain 8. The entire loss to the slave region, therefore, is 12.

Whole fraction of free States not represented,	334,581
Do. do. slave States do.	236,610
Difference in favor of the slave States, or more than one member.	97,971
Average fraction of free States,	25,737
Do. do. slave States,	18,200
Difference in favor of the slave States, or one per cent.	7,536

Each section gains 3 members by the fractions.

The slave States lose	12 members.
The free States lose	7 do.
Relative gain to freedom,	5

The majority of the free States, under the former census, was 42, in a house of 242 members. Under the new census and ratio, it will be 45, in a house of 221 members. The gain to slavery by a high ratio, is chiefly in the fact, that a smaller number of active minds, hostile to slavery, will be thrown into the house at the next elections. The more "select" character of the body, makes it more liable to the control of party leaders, and king caucus, as the result in the New-York legislature demonstrated.

The majority in favor of acceding to the senate's high ratio, was 113 to 103, after a long and bitter conflict. The majority in favor of the fractional representation, rejected almost unanimously last week, was 110 to 102. The compulsory district system remains untouched.

The following comment is from the correspondent of the New-York Evangelist:

A single remark more. If 70,000, instead of 70,680, had been taken as the ratio, it would have given Massachusetts, New-York, Pennsylvania, and Ohio, [free States,] one more member each, for fractions over one-half, without changing at all the representations of other States. Can your readers guess any reason for this? So the gain to slavery, by the details of this ratio, is not far from fifteen members; or an equivalent in political power beyond what their relative numbers on any equitable apportionment, would have entitled them to. The influence of the "GREAT DISTURBER" is seen in this bill, as in every other measure acted upon by Congress. But I am not at all jealous of the rapid increase of political power west of the mountains. The foreign immigrants there are thorough republicans; and for the most part, industrious, moral, law-abiding citizens. So are most of the population of native origin; the exceptions being found among the emigrants from the old slave States, more than in any other class. And I think there is no reason to believe, that all the ends of just government will fail to be secured, when, twenty years hence, the West rules the land, as well as they are now.

Selections.

From the Emancipator.

MR. GIDDINGS'S EXPLANATIONS.

WASHINGTON, June 3d.

Another striking proof has been afforded to-day, of the change which has taken place in the temper of Congress, on subjects connected with slavery. I allude to the manner in which the members have received Mr. Giddings's explanations. A considerable portion of the day has been quite profitably employed by him, in removing the misapprehensions of his meaning, into which members had fallen, from the brevity of his remarks yesterday.

First came Mr. Cushing, who is evidently in an uneasy position, between his allegiance to the slaveholders of Virginia, and his dependence on the free voters of Massachusetts; and who apparently hoped, by a little sophistry, and a little brow-beating, at once to throw dust in the eyes of his constituents, and earn merit in the eyes of his masters. He therefore got up a great indignation, in his mind, against Mr. Giddings, for a brief reference to some remarks of his, made a few days before, in which he had adduced the unsettled "point of honor," involved in the Creole case, as a reason against the proposed reduction of the army. The self-complacent intimation, that the house never goes right in his absence, will not escape notice.

Mr. Cushing said that he never was absent from the house half an hour, without having cause afterwards to regret it. He left the house yesterday afternoon, oppressed with fatigue; and now found, by the reports in the Intelligencer of this morning, that during his absence, Mr. Giddings had seen fit to found an abolition speech, upon pretended remarks which Mr. Giddings had imputed to Mr. Cushing, in this debate.

In the Intelligencer report, Mr. Giddings, after enumerating various topics, including the several questions in controversy between the United States and Great Britain, says: "On all these topics, gentlemen had been permitted to speak at great length. Of course, it will be equally in order for him to discuss them." Mr. Cushing demanded what member of the house had spoken at GREAT LENGTH on the Creole question, the British seizures, or the right of search? What member had spoken of them *at length?* What member had *discussed* them at all? No one, so far as he, Mr. Cushing, knew; at any rate, he, Mr. Cushing, had not. He had only enumerated, or remembered them, as subsisting questions, and had in no respect justified this remark of Mr. Giddings.

In another part of his speech, Mr. Giddings appears to have said, "Mr. Giddings next proceeded to notice the case of the Creole, which had been put forth by the gentleman from Massachusetts, (Mr. Cushing,) as one of the grounds for war with England, on the point of honor. Mr. Giddings took issue with that gentleman," etc. Mr. Cushing called on the house to bear witness that he had said no such thing; he had not touched the question whether this was or was not a ground of war; on the contrary, he had expressly excluded in his speech all the war relations of that subject.

In another part of his speech, Mr. Giddings said, "The gentleman from Massachusetts (Mr. Cushing) had said that his constituents were ready to put their shoulders to the wheel, in insisting," etc. Mr. Cushing said that all this was devoid of the least shadow of foundation; he had said no such thing; he had expressed no ideas upon the subject, nor said anything, which could, by any possibility, be so considered or understood; he had purposely abstained from entering in the least degree into that subject.

Mr. Cushing added, that he was not accustomed to discuss any questions collaterally, nor to leave the pending question, to run off into others, having no relation to the business actually before the committee; he should not do so now; at the same time, he felt bound to say so much on the subject, as to meet the confident declarations of Mr. Giddings, in regard to the merits of the Creole question. Mr. Giddings is reported to have said, after a statement of his own views of the question, that, in regard to this, "he (Mr. Giddings) challenged contradiction. He said no man stood on that floor, who dared rise and contradict him." To the contrary of this, he (Mr. Cushing) said, that he contradicted each and every of the causes of exception, which Mr. Giddings had taken, against Mr. Webster's letter of instructions to Mr. Everett, on the subject of the Creole. Proper time and opportunity offering, he (Mr. Cushing) would undertake to show, that the constitutional doctrines on this point, which Mr. Giddings had put forth with such misplaced assumption, were groundless and mistaken ones, and had no authority whatever, either in the Constitution, or the law of nations.

Mr. Giddings, in replying, passed over the fine-spun evasion, about the "great length" of his remarks on the Creole, because all the house understood his introductory remarks to refer to the great length of the discussion, in which all these topics had been introduced, rather than to the great length of discussion of any one individual topic. Mr. Giddings said he had not intended to misrepresent the gentleman from Massachusetts, and was not aware that he had done so. He understood the gentleman to refer to the question on the Creole case, distinctly, as a reason why the army should not be disbanded. The gentleman certainly spoke of it as a national question, and as one in which the national honor was involved. It was precisely on that point, Mr. Giddings said that he desired to take issue. Mr. Chairman, said he, *I deny* that it is a national question, in any constitutional sense, or that it concerns the national honor at all. That is my point. There is a slight verbal error in the Intelligencer, as to the remark about the gentleman's constituents. What I said was, that if the gentleman's constituents were ready to put their shoulders to the wheel, mine were not; if they were ready to contribute their treasure for the defense of the domestic slave trade, my constituents were not ready. When I write out my remarks, should I think proper to do so, I will do ample justice to the gentleman.

Mr. McKeon, of New-York, who had also been alluded to, rose for explanation, but was not allowed to proceed. Mr. Cushing was apparently excited by the intimation of full justice in the printed speech, and rose, with almost the majesty of an overseer.

He protested against another remark, in the speech of Mr. Giddings, implying the intention, on his part, to write out his remarks more in detail than he now delivered them; that is, to publish as his speech, what was not his speech. Mr. Cushing said that for Mr. Giddings to do this, would be to give what he thus wrote and published, a false authority; as if it had been said in the presence of the house, when it had not been; and would be an act of injustice to those of the members, on whose remarks Mr. Giddings had commented, who might thus be supposed to assent to, or acquiesce in, things which, having never been uttered in the house, they had not, in point of fact, heard.

This was a very pitiful attempt, to create a prejudice in the public mind, against the printed speech, when it shall come out, by denying that it is the speech at all. It is not uncommon for members to give their views in a condensed form, in the house, omitting explanatory and illustrative matter, quotations, tables, etc. which are inserted in full in the printed speech. This is done by considerate and modest men, to save the time of the house; and on ordinary subjects, no *gentleman* ever thinks of finding fault with it. This rebuff to Mr. Giddings, like one of the same kind, from the same quarter, to Mr. Linn, I trust will satisfy the friends of liberty, in Congress, that not only will they gain no thanks, by attempting in this way to spare the time of the house, but every advantage will be taken of the want of full statements and proofs, which they omit for the purpose of brevity. Henceforth, I trust that whenever they get the floor, on any question connected with slavery, they will take care to do themselves and their subject full justice, in their spoken speeches; and not wait until they get time to write out their remarks in full.

Mr. Pope, of Kentucky, next took the floor, on the army bill. He concurred with Mr. Giddings entirely, as to the facility of dispensing with a part of the army. There never had been any occasion for raising the regiment of dragoons for the West, which was better protected by the civilized Indians, than by any army whatever. With regard to the Cherokees, Choctaws, and Creeks, they had been driven from their homes, under color of treaty; and the last removal of the Cherokees, in 1838 or 1839, was one which had made a deep impression on his mind. He felt wounded, that, under color of a treaty, the United States had sent an army of 4,600 men, to enforce a treaty never made. These Cherokees occupied a land, given to them by the grant of Heaven, and under the broad seal of the high Chancellor of Heaven. These alarms about Indian hostilities and war, were totally unfounded. The Indians were of a peaceable character; many of the tribes had acquired property; they had farms, and cattle, and *slaves;* and they knew that a war with the United States would put it all in jeopardy. And as to an army, to defend the country against a foreign invasion, he wished to know where invasion was to come from.

He confessed he was under the idea, till very lately, that our difficulties with England would not be terminated, without a war; but he had recently become perfectly satisfied it was not so. He believed it was the determination of England, France, and every power in Europe, to have no war with this country. In confirmation of this view, Mr. Pope referred to the tone of the debates in the British and French parliaments, and of their prints, and to the wars in China and the East, in which the energies and resources of the British government were engaged, and argued that, in this state of their treasury, when Sir Robert Peel had confessed that the ordinary revenue of the British empire was insufficient to sustain their military establishment, they had no resources to waste, in a war with this country.

After giving his views in favor of a bank, "a democratic bank," with a capital of $60,000,000, according to the plan proposed by Hamilton, with branches in all the States, he turned to reply to Mr. Giddings, on the subject of abolition.

He held that Congress had nothing to do with the slaves, either in the States, or in this District. The gentleman himself says, that Congress has nothing to do with slavery; why then do his friends interfere with the subject? Why then are they sending petitions here, if Congress has no power over the subject?

Mr. Giddings said they never had interfered with slavery in the States. There were no petitions for Congress to interfere with slavery in the States.

Mr. Stanley said petitions were sent in for Congress to interfere with the slave trade between the States.

Mr. Pope. The Supreme Court have settled the question with regard to the slave trade between the States; they have decided that it is not embraced in the clause of the constitution regulating Commerce. He would ask why petitions were still sent to Congress on the subject.

Mr. Giddings said that since the decision of the Supreme Court had been understood, the abolitionists had ceased to petition Congress on the subject. They confined their petitions strictly to subjects within the power of Congress.

Mr. Pope contended that they had no right even to present a petition here to abolish slavery in the District of Columbia. If Congress had no jurisdiction over slavery, no man, or body of men, had a right to send petitions, on subjects over which the house had no jurisdiction. When the Constitution said that Congress might receive any district, not over ten miles square, for a seat of government, was it not understood that that territory should have, under the Constitution, a bill of rights, with regard to personal rights, and the right of property? Could they repeal the habeas corpus act, or the right of trial by jury here, any more than in any of the States?

Mr. Giddings asked if the gentleman from Kentucky, would deny to Congress the power to repeal its own laws? Can they not repeal the act of 1801, which alone supports slavery in the District of Columbia? Would not a repeal of that act set every slave in the District immediately free?

Mr. Pope. When this District was ceded by Virginia and Maryland to the United States, it was ceded with all the privileges of person and property, enjoyed by its inhabitants, before it was ceded. Did the gentleman deny that? If it was not the case, it was equivalent to a foreign jurisdiction, and the slaves would have become free.

Mr. Giddings. If the gentleman asked him if there was any reserved power kept by Virginia and Maryland, over the district ceded, he answered him distinctly in the negative.

Mr. Proffit. I call for the enforcement of the 21st rule of this house. I don't believe in this abolition debate. (laughter.)

Mr. Pope said Congress had no right to violate the property of the people in the District; and the people of the States, no right to agitate the subject; and for his part, he thought Congress ought to pass laws, prohibiting these societies from agitating the question of abolishing slavery in the District.—(laughter.)

Mr. Giddings said, all that the people of the North asked, was the repeal of the laws that Congress had enacted, for the support and continuance of slavery. They neither seek, nor ask, for any other interference.

Mr. Pope said he would not deny the power of Congress to appropriate $100,000, or $200,000, to purchase the slaves in this District, but he did deny that Congress had the right to meddle with the slaves of this District, more than with any other property. They were secured to them by the sacred provisions of the Constitution, with regard to property.

It was well known that, by the law of nations, a treaty was abrogated by a war. At Ghent, the British commissioners contended that by the war of 1812, the treaty of 1783, securing to the United States the northeastern fisheries, was abrogated. This subject was discussed in various ways, but by none so profoundly, as by his friend from Massachusetts, (Mr. Adams,) who overthrew the whole arguments of the British commissioners, on the ground that when the thirteen colonies, afterwards the United States of America, severed from the British empire, they were severed, with all the rights and privileges they enjoyed, before that severance took place.

That was applicable to this District. Because the District was severed from Virginia and Maryland, and placed under the jurisdiction of the United States, all the rights and privileges enjoyed by its inhabitants at that time, they still enjoyed. He thought this was small ground. He would advise the gentleman from Ohio (Mr. Giddings) to take a more manly course—to attack Virginia, the old mother State, or Kentucky; but not this feeble and powerless District. But the Constitution of the United States was their shield. They and their property were protected by it. Therefore these petitioners called on Congress, to interfere with what they had no right over.

He would not dwell on the Creole case, because he thought it was improper, from the pending negotiations on the subject. He expressed his opinion in favor of the grounds taken by Mr. Webster, in claiming indemnity, on account of the interference of the British authorities in the case. The comity of nations, and the laws recognized between nations, imposed on all nations to protect the vessels of each other, without inquiring what their cargoes were, whether there were slaves on board or not. The gentleman was carrying his doctrine to too great an extent.

Mr. Giddings was understood to explain, that he had only said that the people on that ship were free, and had a right to assert their freedom.

Mr. Pope. On the same ground they would be justified in doing it in Virginia, and overthrowing the established government. He knew that the gentleman would not go for the overthrow of the established government in Rhode Island—and how did he reconcile the two grounds?

Mr. Giddings (Mr. Pope yielding the floor) defended his position, and said that when this ship crossed the State line of Virginia, and entered on the high seas, the territory of the United States, where the laws of Virginia did not apply, that moment the persons on board were within the jurisdiction of the laws of the United States; and nothing done on board of that ship, could be taken cognizance of by the laws of Virginia. The United States had passed no law, since the establishment of the government, by which a man on the high seas, was subject to another man; and the persons on board the Creole had just as much right to carry the captain and crew into Africa, as the captain and crew had to carry them into New Orleans. Soon after this, the house adjourned.

The patience and good temper with which the whole discussion was carried on, and the readiness of the members to join in the laugh, at the palpable blunders of the well-meaning Governor Pope, formed a striking contrast to the feelings of former days, and lead to the belief, that the time is not distant, when there will be a free discuss on of the relations and obligations of the federal government to slavery.

MISSIONARY AMONG HEATHEN.

The following letter to Rev. Dr. Osgood, of Springfield, Mass., has been handed us for publication. It is from a meek and lowly follower of his Divine Master, who is laboring in the slave States, and whose mission is to slaveholders. Some of our readers will readily recognise the initials of an old friend, whose name we are not at liberty to mention. We take the liberty to italicise one sentence, for the special benefit of those who think that sin in the Church, is not so bad as sin in other places.—*Emancipator.*

MAY 2, 1842.

DEAR BROTHER,—During the last six or seven years, the minor band, called abolitionists, have caused some agitation in our country. I cannot avoid rejoicing in that agitation! O, may it become more vehement! May the voice become louder and more affectionate! During the last few years incidents have occurred in the States where slaves are, over which we may rejoice; or if so disposed, we may refuse to notice, or look on with the eyes of an ox, and speak or write in favor of Satan's plans alone. Perhaps I may be understood if I relate occurrences such as I look at every day. One slaveholder I used to love much. He was influential in the church. I told him, four years since, that if he would wash his hands of slavery, he would have peace of mind and might ask a blessing of our Redeemer. He could not be persuaded to give up his slaves

desirable, as we begin to draw near the end of our journey. The time was when such events never were noticed by the church; and I do not suppose that the one related will be noticed, but there are some Christians around who begin to notice. Some around begin to sigh. (May their uneasiness grow a thousand fold.)

But why do professors in a slave State begin to sigh; and to say that they fear the sins connected with slavery are awful? It is because they have heard some few remarks from those who are called abolitionists; and they hear that in the free States some are praying in earnest against that sin. In that same country lives one individual I used to love. He was influential in the church. One of his slaves recently displeased the overseer very much; seemed resolved to keep out of the reach of the lash. The master hears of it. He arose and took down the gun. It was charged heavily for the purpose of killing deer. He poured those buckshot into the bosom of the African. The church did not think (it seems) of inquiring into the case. It was only an African. Nay, it did not eventually kill him. If it had, I suppose church censure would have been withheld. But some few begin to inquire, "May not the abolitionists be right?" O, could they only hear that Christians, where slaves are not, pray against slavery, they would lift their voices and their hands in the cause of mercy. *If my eastern brethren were to ride along with me, and permit me to point at case after case, day after day, ere long they would begin to believe that it could not be greatly amiss if eastern Christians were to fence the Lord's table against the slaveholder, without delay.* I sometimes wish that our brethren of the East, who are afraid of abolition, would ride through several of the States of oppression. But again I am afraid that if there, they would go only to the parlor, and feast there, and hear the master's and the mistress's song about the peace of slavery; and go home only ready to tell that the noise of the abolitionists is doing more harm than good. I told you in a former communication that a number of slaves along the Ohio river have recently bought themselves. The time was when such things did not happen; would not have been granted to the slave by his master, if permission had been requested. Why are they now allowed to buy themselves? I think that it is because the slave (it is beginning to be seen) would emancipate himself in some other way, if forbidden to aim at such a purchase. The slaves do not wish to live in a land so cold as Canada. But freedom; O, how sweet! One slave who has purchased himself, lives in this State. He seems to think freedom valuable, for he worked and purchased one of his children. Then he continued to labor on, until he has secured almost all his family. If he lives on, will (I think) get them all. The poor people in our own nation seem to think it is somewhat toilsome to support a large family. But if they were asked to buy their children, at a price from two to seven hundred dollars each, they would be driven to think somewhat on the preciousness of freedom. O, I do wish that some of our silent professors in our eastern States could be heard saying something compassionate. I wish they could convince those who live here that they do feel a little pity for the friendless. Thank God! the principles of abolition are beginning to grow here—beginning to grow! May the increase be more rapid still.

D. N.

From the Belfast Whig, Ireland.

O'CONNELL REBUKED.—REPEALERS AND SLAVERY.

We publish, in another column, an extract of a letter from New Orleans, whereby we are reminded of our promise to recur to the subject of American slavery, and the impotency of the government of the States. The letter to which we refer comes from a great professing lover of liberty—an Irishman, residing in an American slave State—whose spirit, inspired with the love of freedom, deeply sympathizes with the Irish people, but has no sympathy with the millions of slaves around him. This individual is secretary of an American repeal association; and, as he transmitted the sum of £200 to the Corn Exchange, he thought he might take the liberty of saying something in favor of negro slavery! "In the name of the society of which he has the honor to be secretary," and in the name of all Irishmen in the slave States, he "prays Mr. O'Connell not to say anything against American slavery; and adds: "I assure you, that, even in the northern States, where slavery does not exist, Irishmen have no feelings in common with the abolitionists."

This letter contained, as we have stated, £200 of repeal rent; and we must presume, that therefore it was, that Mr. O'Connell said, "it was his first *duty* to move that this letter be inserted on the minutes; and that *the marked thanks of the meeting* should be conveyed, through their secretary, to the gentleman who signed that letter, and to the office bearers." We think it would have been more becoming if Mr. O'Connell had moved that the letter be cast out, with scorn, and the money sent back to the man who had dared to stand up for slavery, and even to libel all Irishmen throughout the United States, by representing them as hostile to the abolition movement. It is an especial disgrace to a body of Irishmen, meeting in Ireland, under the pretense of forwarding liberty, to accept the contributions, coming loaded with the curse of slavery, and to return their "marked thanks" to the creatures who address them, deprecating the raising of the people's voices in favor of freedom to the negroes in America. But the Corn Exchange patriots seem not to be very particular, if they get the cash; and hence it was, that, a few weeks ago, they cheered another recreant Irishman who appeared among them to renovate Irish manufactures, and gloss over American slavery. Mr. O'Connell certainly expressed dissent from the writer; but he did so with wonderful gentleness and forbearance. He ought to have denounced the writer and his letter, and repudiated his gold; but instead of that, he, as his "*first duty*," moved the "marked thanks" of the upright and high-minded lovers of freedom, whose temple of liberty is the Corn Exchange!

AFRICAN SLAVE TRADE.

A late London paper contains the following article relating to the right of search, in the suppression of the slave trade on the coast of Africa:

"The Winchester, 50, Captain Charles Eden, with the flag of rear admiral the Hon. Josceline Percy, will go out of harbor to-morrow morning; but it is doubtful whether she will leave Spithead for some days, as it is supposed, unless the government has received information from New-York by the Caledonia, to guide it in giving the necessary instructions to the gallant admiral about to assume the command at the Cape of Good Hope, as to what course he is to adopt with respect to searching vessels hoisting the American flag, that she will be detained until the arrival of the next despatches from America. Every officer who has been on the African coast, and who is at all acquainted with the artifices and practices of the slavers, states that if the absurd claim made by the American government, of exemption from search of every vessel displaying the American flag, be conceded by the British government, it would be the better plan at once to order all the cruisers now stationed on the African coast for the prevention of the slave trade, home to England, and pay them off; as they would be quite useless where the mere display of the American flag would enable the slave ships to pursue their nefarious traffic with impunity. Even under present circumstances, there is more of this traffic carried on by vessels claiming to be American, than by any other, and the British officers in command of cruisers have great difficulty in fulfilling their duty, without being subjected to vexations, accusations, and complaints, by the federal government on behalf of these pseudo Americans. It frequently happens that vessels are boarded where there is the most positive proof that they are engaged in the slave trade; where the crew are Brazilian and others, without a single American on board, with the exception of one, who is retained to act as captain and owner, when boarded by an English ship of war; and yet, notwithstanding the most positive proof that the vessel is a regular slaver, the representations of this individual, that he is an American, and that the vessel is his, will, in most instances, unless the British officer chooses to take upon himself a great responsibility, enable her to pursue her course with impunity."

THE VETO POWER.—SOUTHERN OPINIONS ON ITS IMPORTANCE.

The following extract is from a speech of the Hon. Robert Wickliffe, in the legislature of Kentucky.

If, Mr. Chairman, we did not know that public men were oftener influenced by a regard to their own advancement than the solid interest of their constituents; it would be a matter of amazement that the representatatives of any State south of the Potomac should be in favor of destroying or even curtailing the veto power. Strike it from the Constitution, and the executive department lies at the feet of the legislature. Let Congress be unrestrained and absolute, and what will prevent them from levelling to the ground the only barrier that protects southern rights and southern institutions. In the House of Representatives, from the very adoption of the Constitution, the non-slaveholding States have constantly and rapidly increased in numbers and power. That branch of the national legislature is in their hands; and the disproportion will every year be greater and more striking. The admission of slaves States has heretofore kept pace with that of free States; though even this has not been accomplished without violent struggles and long-continued agitation. That memorable contest which, in 1820, shook the Union to its centre, and which at last was ended only by a compromise, will teach us the course which Congress will take when it is clothed with that omnipotence with which the destruction of the veto power will invest it. Before Florida will be prepared for admission, Iowa and Wiskonsan will be ready, and henceforth more free States will be admitted than slave; and the ordinance of 1787 will prove the death warrant of southern influence, and the Senate of the United States will soon be in the possession of those who command a majority in the House of Representatives. Our influence in electing a President is more potential than our voice in the national legislature. In Congress we are in a hopeless minority which yearly increases. If the South be not able to elect her own President, her vote will always be sufficient to secure the choice of a man friendly to her constitutional rights. No man can reach the presidential chair who avows a deadly hostility to our interests and institutions; because the opposition of the whole southern section, and that which may reasonably be expected in the northern, can be overcome by no man whose blind fanaticism would wilfully trifle with the lives of his fellow-citizens, and rudely trample upon the Constitution of his country. Snatch from the Executive arm this weapon, with which the Constitution has entrusted it for its own defense and the protection of the people, and what in a few years will prevent Congress from abolishing slavery in the District of Columbia, afterwards in the several States?

From the Boston Mercantile Journal.

DISSOLUTION OF THE UNION.

In a speech made at a State Convention, in South Carolina, in May, 1833, by R. Barnwell Smith, (Mr. Rhett) that gentleman, now a member of Congress, gave utterance to the following language:

"Once, indeed, my pulse beat high for this Union. But the days of my boyhood have passed away, and the bitterest fruit which the experience of manhood has brought me, has been the knowledge of my true situation, as a citizen of this confederacy. What has this Union left for us? It has usurped the rights, and trampled on the independence of our native country. It has abolished the beautiful system of liberty and justice, bequeathed to us by our fathers, in our Constitution; and has built up an armed despotism in its stead. *The Star-Spangled Banner no longer waves in triumph and glory for me.* * * *

"Sir, if a CONFEDERACY OF THE SOUTHERN STATES could now be obtained, should we not deem it a happy termination—happy beyond expectation, of one long struggle for our rights against oppression?"

And this is merely a specimen of the language held not only by Barnwell Smith, but by McDuffie, Hamilton, Calhoun, and Hayne; and this language, although deeply regretted, and severely censured at the North, went unrebuked by the citizens of the slaveholding States—and Calhoun, in the Senate, and Rhett, in the House, are at the present time regarded as oracles by the members of the South. And these same men who uttered or approved of language strongly urging the establishment of a *Southern Confederacy*, cannot contain their *patriotic* indignation when the venerable J. Quincy Adams presents a petition from a portion of the citizens of Massachusetts, couched in respectful language, and praying an object to which he is directly opposed!

From the Long Island Farmer.

NEW-YORK YEARLY MEETING OF FRIENDS.

The Hicksites have disowned Isaac T. Hopper and James S. Gibbons, for their strenuous exertions in favor of the southern slave:

The Orthodox Friends had the subject of slavery before them, as introduced by the reading of the minutes of the meeting for sufferings; from which it appeared that that body were repeatedly exercised on account of the slavery of their fellow-creatures. A great deal of sympathy was felt for them, "but the way did not open" to *do* anything.

In former times, the Friends used to find "a way," to bear their testimony against slavery; and their sympathy was not like that of the Priest and the Levite, who passed by on the other side when the poor oppressed slave held up his manacled hands for relief; but the spirit of George Fox and Elias Hicks has departed from the society; and in the city of New-York the external ear is so "filled with cotton," that no sound from the groans of the oppressed can reach the *internal* man. The sugar, molasses, and cotton of the southern planter are three formidable objections to doing anything for the slaves, except barely expressing a "*cold sympathy*" for them, and disowning their members, who act like Christian men upon the subject. Alas! gold can corrupt even the rigid principles of Quakerism, and make even straight coats and broad brims look contemptible in the eyes of thinking men.

A proposition came up from one of the Quarterly meetings, to alter the query in relation to spirituous liquors, so that it should bear against all *intoxicating* drinks. The subject was referred to a large committee, and finally shared the same fate as the anti-slavery concern—*no way opening to move in it.*

Perhaps the members of that committee are their own physicians, and in the habit of using it "*only as a medicine*;" or perhaps all their serious objections to total abstinence might be comprised in three little words, "*I love it.*"

Communications.

ORIGIN OF THE AMERICAN COLONIZATION SOCIETY.

The *northern* apologists of this institution, have vehemently denied its pro-slavery origin; and have insisted on tracing its source to the philanthropy of "that holy man, ROBERT FINLAY, the founder of the society, and his devoted companions in this work of faith, the excellent CALDWELL, and the pious MILLS." (See Reese's answer to Jay's Inquiry, p. 9.) It is time that the causes and motives which led to the erection of this bulwark of slavery, should be known; and the following, it is believed, will be found the fullest history of this dire event, that has, as yet, been submitted to the public.

In the autumn of 1800, certain circumstances led to an apprehension, in Virginia, of a negro insurrection; and the legislature, the ensuing winter, resolved, "That the governor be requested to correspond with the President of the United States, on the subject of purchasing lands without the limits of this State, whither *persons obnoxious to the laws, or dangerous to the peace of society, may be removed.*" The very general terms in which this resolution was expressed having rendered its precise meaning somewhat doubtful, the next legislature thought it best to remove all ambiguity, by *speaking out plainly*; and they therefore resolved, "That the governor be requested to correspond with the President of the United States, for the purpose of obtaining a place without the limits of the same, to which *free negroes and mulattoes*, and such negroes and mulattoes as may be emancipated, *may be sent*, or choose to remove to, as a place of asylum." It will be observed, that this resolution provided for the *forcible* expulsion of free negroes and mulattoes, from the United States, as well as for their voluntary exile. We are, moreover, in this resolution, explicitly informed, *who* are the persons denominated in the resolution of the previous session, as "obnoxious to the laws, or dangerous to the peace of society."

In 1803, Judge Tucker, a distinguished Virginian, published a plan for the abolition of slavery, "without the emancipation of a single slave; without depriving any man of the property he possesses; and without defrauding a creditor who has trusted him, on the faith of that property." The contrivance was, to declare all female children, to be born after a certain day, free. But an essential part of the plan was, to drive the free negroes out of the State; in other words, to compel them to colonize. For this purpose, the law was to declare a free black incapable of exercising any public office; holding real estate; keeping arms; serving as a witness against a white person; *making a will*; acting as an executor; or maintaining any real action in a suit at law. The benevolent judge declares himself "opposed to the banishment of the negroes." We all know how averse colonizationists are to anything like *compulsion*, in furtherance of their plans. Negroes are to be sent to Africa, *only with their own consent.* What can be more fair and reasonable? Now the judge honestly admits his anxiety to procure this consent; and for this very purpose, he proposes that they should be subjected to the legal and cruel disabilities just mentioned. "I wish not," says he, "to encourage their future residence among us. By denying them the highest privileges which civil government affords, *I wish to render it their inclination, and their interest, to seek those privileges in some other climate.*"

Thus we see, that the practical influence of cruelty and oppression, in obtaining the *consent* of the free blacks to emigrate to "another climate," was as well understood, and as boldly avowed, in Virginia, in 1803, as it has since been by the colonization society, and its advocates.

The correspondence with the president (Mr. Jefferson) having led to no result; the Virginia legislature, in 1805, instructed their representatives in Congress to endeavor to obtain "a territory in Louisiana, to be appropriated to the residence of such people of color as have been, or shall be, emancipated in Virginia."

The next year, the legislature, finding all their efforts to colonize their free blacks, at the expense of the nation, unavailing, enacted, that every slave thereafter manumitted, should leave the State in twelve months, under the penalty of being again reduced to bondage; and by this expedient, they contrived to colonize their nuisances in the neighboring States, without cost to the treasury. Still, the result was unsatisfactory; the relief temporary and partial. They were throwing combustibles into their neighbors' dwellings; with the full conviction, that, should a conflagration ensue, their own could not escape the flames. Hence, it was determined once more to seek the aid of Congress; and, at the same time, to excite a common interest in behalf of a common object.

In December, 1816, Mr. Charles F. Mercer presented to the Virginia legislature a resolution, asking the aid of Congress to procure, in Africa, or *elsewhere*, beyond the limits of the United States, a territory, "to serve as an asylum for such persons of color as are now free, and may desire the same; and for those who may be hereafter emancipated within this Commonwealth." The resolution was adopted, almost unanimously, by both branches of the legislature. The change in the *tone* of this resolution, from that of those of 1800, and 1801, and even of that of 1805, is worthy of remark. We hear no more of removing "*persons obnoxious to the laws, or dangerous to the peace of society.*" We hear no more of *sending free negroes and mulattoes* without the limits of the United States; nor is it intimated, that the territory desired, is intended for the compulsory *residence* of such as have been, or shall be, emancipated in Virginia. The territory is to serve, not as a prison, but an *asylum* for such *persons of color* as are *now* free, and may *desire* the same; and then provision is made, for extending this benevolent privilege of an asylum, to all who may be hereafter emancipated in Virginia. There is not a hint that the asylum is wanted for any other motive than kindness to the free blacks; and it is expressly declared to be intended for such of them only as "may desire the same."

Now, why, we ask, this great change in the tone of this resolution? Had the free blacks ceased to be "dangerous to the peace of society?" Had the legislature abandoned all idea of expelling them from the State? Not at all; for the law requiring every emancipated slave to leave the State, remained unrepealed. Then, why this unusual interest in the welfare of "persons of color;" this legislative deference to their *desires?* The explanation is given in a speech by Mr. Mercer, recorded in the African Repository, vol. xi. p. 266. In this speech, he tells us, that this resolution was introduced by him *prior* to, *but with a view to* the formation of the colonization society. In other words, it was in contemplation, to get up an association, for accomplishing the great object for which the Virginians had so long been striving; and it was, therefore, expedient that that object should be represented in as unexceptionable a light as possible. Northern money might, perhaps, be obtained, for sending free negroes to an *asylum* they themselves desired; but it could not be expected, for transporting them to a foreign country, as persons "obnoxious to the laws, or dangerous to the peace of society."

In a pamphlet account of the formation of the colonization society, published at Washington, in 1817, we have the following:—"As the following preamble and resolution were approved by the House of Delegates of that State *previous* to the *first* meeting for the formation of the American Colonization Society, it will be proper to introduce them in this place, as they were afterwards amended by the senate, and adopted." The preamble is unimportant, referring to the repeated efforts of the Virginia legislature to obtain "an asylum" for emancipated "persons of color," &c.

The pamphlet proceeds:—"Believing that the legislature of Virginia had entered upon this subject with a spirit and a determination to prosecute the measure proposed; and desirous of producing a more general and simultaneous feeling and movement in aid of this object, by calling the attention of the general government to the subject, a meeting, for the purpose of forming a colonization society, was appointed to be held in this city on the 21st of December, 1816." At this meeting, Mr. Clay acted as chairman; and made the first colonization speech ever delivered. In the course of his speech, he exclaimed—"Can there be a nobler cause than that which, while it proposes to *rid our own country of a useless and pernicious, if not a dangerous portion of its population*, contemplates the spreading of the arts of civilized life, and the possible redemption from ignorance and barbarism, of a benighted quarter of the globe!"

Mr. Clay was followed by Mr. Elias B. Caldwell, who made a speech, much like the colonization speeches of the present day at the North, except that it contained no abuse of abolitionists. Mr. Randolph, of Virginia, remarked, that "this meeting does not in anywise affect the question of negro slavery; but, as far as it goes, must materially tend to *secure the property of every master in the United States over his slaves.*" The meeting appointed a committee, to prepare a memorial to Congress, praying that body to procure a territory in Africa, or *elsewhere*, for the colonization of free people of color; and another, to prepare a constitution and rules, for an association for colonizing the free people of color, with their consent, in Africa, or *elsewhere*. The meeting then adjourned, to the 28th. It does not appear that "Robert Finlay, the founder of the society," or "the pious Mills," were present; their names do not appear on either committee.

On the 28th of December, 1816, "At an adjourned meeting of the citizens of Washington, Georgetown, and Alexandria, and many others," says the pamphlet, "a constitution was reported for the American Colonization Society, and adopted. The meeting was adjourned to the 1st of January, 1817, when it again convened, and the society was organized, by the election of officers. Judge Washington, of *Virginia*, was made president, and the Rev. Mr. Finlay, one of the thirteen vice presidents.

Such is the history of the origin and formation of the colonization society, so far as it can be gathered from official documents. It surely requires no little brass, to claim for it, a *northern* paternity. The Virginia slaveholders are too proud of the invention, to permit it to be pirated, by their auxiliaries at the North. At a meeting of the Virginia Colonization Society, in 1836, the Rev. Mr. Plumer remarked, in his speech, "The plan of colonizing the free blacks, and such as might be made free, originated *here*. The principles of the society are *Virginia principles.*" (African Repository, xii. 67.) And another gentleman delivered himself as follows; viz. "I acknowledge that we are indebted to New England for many good things; most of all, for the excellent men who have become identified with our interests, and imbued with our principles," (that is, who keep us in countenance, by becoming slaveholders themselves,) "and form such valuable members of society among us. But we have never received from New England anything so valuable as our colonization principles. These are a portion of the inheritance we have derived from our fathers." (African Repository, xii. 114.)

A. B.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LVIX.

Charles Webster.

Charles Webster was a slave to Benjamin Orr, a gambler, in Virginia. Becoming involved in debt, Orr sold him to a person, whom I shall call A. B.; I have forgotten his name, but I remember he was considered wealthy and respectable. About the year 1797, A. B. went to Philadelphia to spend the winter, and took his wife and daughters with him, to enjoy the company and amusements of the city. Charles was their coachman and waiter. They took lodgings in Fourth street, at the Indian Queen; an Inn well known to almost every body in Philadelphia.

After being in the city a few weeks, Charles called upon me, in company with a colored man of the place, and inquired if he was not free. I informed him that the law permitted his master to take him away when he pleased, provided he did not remain *six months.* He supposed his master was acquainted with the law, and of course, would not keep him there so long.

"I never will return to Virginia," said he: "Where can I go, to be safe?"

I advised him to remain with the family until he saw them making preparations for going home; for it was possible A. B. might be ignorant of the law; and if he was not, he might not finish his visit in six months. I told him it was of course better to get his freedom in a legal way, if he could; for if he went off before the expiration of six months, he would be liable to be arrested at any moment, and taken to the South; and then he would probably never have another so good opportunity to escape. Charles concluded to take my advice; though not without some hesitation and anxiety. The time seemed very long to the poor fellow; his fears were continually excited, lest his master should suddenly have him seized and sent home. He was very diligent and attentive, never left home in the evening, and so conducted as not to excite any suspicion of what was passing in his mind.

The very day the six months expired, A. B. informed him that they expected to start for Virginia the next day; and directed him to grease the carriage wheels, and have all things ready. Charles *appeared* quite pleased with the idea of returning; brushed the harness, greased the carriage, as he was directed; and then called upon me. This was an important juncture. It seemed almost impossible to satisfy him that he was now out of danger. I requested him to return to his master, and call upon me the next morning. He was instructed to have an understanding with some of the servants in the house, who would immediately inform me, in case he should be arrested meanwhile.

The next morning, he called again, and I accompanied him to William Lewis, a well known and highly respectable lawyer, who lived within a few doors of me. I stated Charles's case. Wm. Lewis said there could be no possible doubt as to his freedom, provided we had made no mistake about the time of his sojourn in Philadelphia. I had made a note of the time when they came, and fully satisfied him on that point. Wm. Lewis then wrote A. B. a polite note, apprising him that Charles was free, according to the laws of Pennsylvania, and cautioning him against any attempt to remove him out of the State. The note was given to Charles; and at the recommendation of Wm. Lewis, I agreed to see A. B. previous to its delivery.

I was then only about twenty-six years of age, and I felt some delicacy in calling upon a wealthy and distinguished stranger, who was said to be rather irritable in his temper. However, after a few minutes reflection, all considerations of etiquette vanished; and I went to see him. I informed him that I belonged to a society for the abolition of slavery; and had called to inform him that the colored man whom he had brought with him from Virginia was free, and would not return to his service; that I had consulted William Lewis, who I presumed was known to him, by reputation at least; and he had given Charles a note, addressed to him, on the subject. He was exceedingly angry, and charged me with tampering with gentlemen's servants. I replied that if his son were a slave in Algiers, he would *thank* me for tampering with him, if I could, by that means, secure his liberty. In the present case, however, I was not obnoxious to the charge. The man had called upon me of his own accord. I had merely made him acquainted with his legal rights; and I intended to see that he was protected in them. I then left him. Charles soon returned, and gave his master the lawyer's note. Perceiving that he could not compel his servant to return to Virginia, he proposed hiring him to drive the carriage home. But Charles knew perfectly well that Virginia was a dangerous place for him; and he positively refused. A. B. then told him that if he was free, his clothes belonged to *him*; that he should not take a single garment. In great anger, he cut off his queue, close to his head, and ordered him to strip instantly. Charles complied at once; and was about to leave the room perfectly naked. Astonished to find that this condition was no obstacle to his leaving the house, A. B. seized hold of him, violently thrust him back, and ordered him to dress himself. He again put on his clothes, and walked off. Here ended the connection between Charles and his old master. I think they never saw each other afterwards.

Charles Webster was rather under middle size, and was a shrewd, sensible man. He afterwards lived as a servant in the family of lawyer Lewis; who would never accept anything for his legal services on such occasions. After Charles had been free about two years, he married Amelia, a woman of his own color, who was a domestic in the family of Chief Justice Tilghman. She had been brought up in the family of Captain Miller, in Almond street, and was industrious, tidy, and economical.

Some years after their marriage, they took a lot, on ground rent, of Isaac W. Morris, on George street, between 10th and 11th streets, extending to Juniper alley; and placed upon each front a neat two-story house. They occupied the one on George street, and let the other. Here they resided many years, and were the parents of fourteen children; only four of whom now survives.

This case, with hundreds of others, had entirely escaped my recollection, until I was called upon by Mary Loane, one of their daughters, a few days ago; She perfectly recollected me, though I did not recognise her, until she reminded me of her being a scholar in the school for colored children, established by Anthony Benezet; then kept by Beulah Parker. The school was under the care of the monthly meetings of Friends in Philadelphia, and I was one of the overseers, at the time Mary was a pupil. She attended four or five years, and obtained quite a good education.

Mary married John Loane, and went with him to Nassau, New Providence. They were there at the time of the arrival of the Brig Creole, and partook of the rejoicing, which extended to all classes of the inhabitants, at the escape of so many human beings from bondage. The colored people have formed a society on that island, called the "Friendly Society," to give advice and assistance to people of their own complexion. Upon the arrival of the Creole, the slaves were soon taken in charge by the members of this society. The governor of the island gave them advice how to proceed. It was at first concluded to move the strangers into the interior; but upon more deliberate consideration, it was thought best that they should go to Jamaica; that being deemed a place of greater safety. When the Creole first arrived, three of the women slaves refused to leave the vessel; preferring to remain with their owners; but after being made acquainted with the real state of things, they *all left the Creole*, and are now on the island, where they enjoy that liberty which is the birthright of all the human family. Charles Webster has been dead several years. He conducted reputably—was much respected, and was a kind and affectionate husband and father. About the year 1824 he went to Haiti, and took his wife and all his children, except one, with him. But after a few years, he returned to Philadelphia, where his widow now resides.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 14, 1842.

EVIDENCE RELATING TO SLAVERY.

The practical evils and wrongs of slavery, speak to most minds with an emphasis and effect, which abstract reasoning, or eloquent remonstrance, fails to attain. Every one feels that buying, selling, chaining, and driving a man, tearing from him his wife and children, to be sold under the hammer, and working him without wages, are *unjust*; but those who execute, or witness, or suffer the execution of these laws of slavery, know that they are *diabolical!* and when they testify of what they do *know*, they excite a keen detestation of the system, in the minds of others, and kindle an inextinguishable zeal for its speedy and utter extermination.

But there is a great deal of contradictory testimony. While abolitionists assert, and reiterate, and endeavor to prove, that the operation of slavery is as cruel, as its principle is unjust, a far greater number affirm that the evil is *theoretical*, and the actual *result*, substantial good. Now although the high-souled friend of justice and freedom feels an impatience, if not disdain, to descend to accidental details, and to institute regular *proof*, that the slaves are not fed as full as pigs, and clothed as well as sheep, and reared as carefully as colts or lambs; yet all experience has demonstrated, that facts of this nature are, with the mass of the community, by far the most effective materials which an anti-slavery advocate can use. The enthusiasm of the country in the cause of the Greeks, has passed into history. Those who witnessed and shared it, will recollect how cold and apathetic we were, until moved and melted by the tragical fate of the Sciotes and Parguinotes. A missionary once observed, that so long as he confined himself to explaining the *doctrines* of Christianity, the heathen heard him with indifference; but when he went to preaching Christ *crucified*, they began to weep.

The question of *treatment*, therefore, or, in other words, the *proof* and *illustration* of wrong, by its practical consequences, is a great part of abolition; more especially, since there are few who deny that slavery is wrong in the *abstract*; and almost as few, who maintain that it is villainous in *practice.*

The most formidable obstacle to the progress of our cause, is the carelessness of the people to ascertain the value of evidence. There are thousands in the free states, who, because they have rolled from New-York to New Orleans, assume to know all about slavery. They stop your mouth with the triumphant exclamation, "I have been south." These witnesses are, in truth, of little or no value whatever; except as to some specific fact, which they have chanced to see; such, for example, as the driver giving a wanton cut or crack to the half-naked negro teamster. As to the *system*, they are, in general, wholly incompetent to testify. All that they have acquired by rolling, is a bias in favor of the class who extended to them their hospitality. As to real knowledge of slavery, they are, when they return, just about where they were when they started. Yet it is a fact that the *dicta* of this class of persons rule the mass of mind throughout the free States. They speak with confidence, because they think that they address the ignorant; and they are quoted with confidence, because a vast majority really *are* ignorant.

Two indispensable conditions of good evidence are, 1st, *opportunity* of the witness to know about the thing of which he testifies; and, 2dly, *disinterestedness.* These conditions exclude from the case, the testimony of slaveholders, en masse, and their casual visiters. I go farther, and affirm that these conditions exclude, also, northern professional men, and teachers, residing at the South; unless they have devoted a careful and strenuous attention to the subject, and enjoyed unusual facilities of access to the plantations. There is no human being who can be considered an unimpeachable witness of the working of slavery, except the emancipated slave, and the overseer, who has abandoned his business. The former has often spoken; but the latter is yet to testify. I have often reflected with surprise, that none of this class have yet come forward. It cannot be that they will remain much longer silent. Their evidence would undoubtedly have an extensive and powerful effect. There must be many of them now residing in the free States. They probably feel ashamed of their former calling, and wish to conceal it; but it is to be hoped that the time is not far distant, when they will imitate the noble conduct of the reformed inebriates of Baltimore. They might render even a higher service to their country, and to mankind. To support and illustrate the principal positions here assumed, I transcribe the following, from the examination of Mr. Taylor, before a committee of the House of Lords, in 1832:

"You have been some years resident in Jamaica, have you not?"

"Nearly thirteen years."

"In what capacity, or capacities, did you officiate, while resident in Jamaica?"

"The greater part of the time, I was engaged in commercial pursuits. More than two years, I was actively engaged in the management of estates."

"During that time you had opportunities of observing the slave population, and the management of several estates, with which you were connected?"

"Yes."

"Do you think it possible for any man to acquire an accurate knowledge of the system that prevails in the interior of a plantation, unless he has been some time domiciled on an estate?"

"I think it necessary, that he should not only be domiciled, but that he should be actively *employed* in some branch of the administration of the estate."

"You do not think it possible for any man to acquire an accurate knowledge of the system that prevails in the interior of a plantation, unless he is so employed?"

"I should not say it was utterly impossible; for a man *may* be so constituted, that though being on an estate, and not actively employed in the management of it, he may resolutely set himself to work, to obtain that information; but looking at the aspect of society in Jamaica, I do not think any man ever *has* acquired that knowledge. Such a man as Mungo Park *might* acquire it; but it is not at all probable that any man *would.*"

"Will you have the goodness to state the circumstances, which appear to you to make it improbable that persons should acquire that information?"

"I think it improbable, because, when an individual goes upon an estate in Jamaica, merely as a visiter, unconnected with the estate, and unauthorized to make inquiries of the negroes, he has no opportunity of gaining that knowledge. For instance, punishment he is not a witness to. When punishment is to take place, they do not lay a man or woman down under *his* window; but they take him, or her, to a retired part of the estate. In the case of a lady in barracks, punishments may take place to a great extent, without her knowing anything about them. An officer's lady may have been in barracks for a considerable period, and yet know nothing of punishments; though they may have taken place every week. On the other hand, there is no physical impossibility; for a man *may* run the risk of incurring the displeasure of his host, by speaking to the negroes privately, and probing them; but intimate as I was, with many families in Jamaica, I never took that liberty. There is no physical impossibility, in arriving at that knowledge; but from the state of the country, and the state of manners in Jamaica, I do not think it at all probable, that an individual ever acquired an accurate knowledge of the negro character, unless he was placed in a situation that brought him into constant communication with the negroes, and the inspection of them. In my own case, I was there several years, and knew little or nothing about them, until I was called upon to *administer* the system; though living in the heart of the country, visiting in almost every parish, and having journeyed thousands of miles in the island."

"Being as you are, familiar with the details and daily labors of the field slaves, do you think any person competent, from his own knowledge, to give evidence upon oath on the subject, unless he had filled a situation similar to your own, or unless his duties as a missionary, had brought him into frequent and private communication with the slaves themselves?"

"I do not think any person is qualified to give information concerning the daily labors, unless he had been actively employed in the *management* of a plantation. A missionary actively employed near estates does acquire a great deal of very intimate knowledge of the negro character; but of a different nature. I do not think a missionary can speak as to the *work* of an estate. A missionary's knowledge of the negro is derived from his constant intercourse with him; I believe the missionary will know more of the private *feelings* of the slave, than even a humane manager will; but the manager will know a great deal more about the *work* of an estate. I think the information to be given by a manager, and a missionary, are of a different character, for the most part."

"If a stranger were found in conversation with a gang of field slaves, during their work, or entering their huts, after the hours of labor, for the purpose of ascertaining, from their own lips, the particulars of their treatment, would he not expose himself almost to the certainty of insult, and *legal* proceedings for a trespass, by the attorney, or overseer?"

"The probability is, that he would be insulted; and if he persevered in making such inquiries, that he would be prosecuted."

"Do you not feel, very strongly, the difficulty of any stranger's access to the interior of a plantation?"

"Yes; I have stated that I think there is great difficulty in arriving at the truth."

"Have you not, on some occasions, called a plantation a sealed book?"

"I have not only so called a plantation, but I consider the country a sealed country. You travel through the length and breadth of England, and are continually in contact with the population of the villages on the highways; I defy any man to keep me from a knowledge of the peasantry; for it is the right of a British citizen, to enter into the house of another, if he chooses to open the door for him; but you may travel for hundreds of miles in Jamaica, and never pass through villages. The villages are separated by the width of a field from the road; and you dare not trespass upon that field, any more than in a man's house. They are very accommodating in Jamaica, about allowing men to go through fields, or make by-paths; but if it were done with the avowed intention of having intercourse with the laborers, as an Englishman has with the peasantry of his own country, the attempt would be unsuccessful; and in some districts, he would be prevented from making the paths. We never pass through a negro village in Jamaica. We see them at the distance of a mile, or a quarter of a mile. On the great roads of communication, there is no population. I lived in a parish some years, and all the while was grossly ignorant of the condition of the negroes, at my very door, because I dared not enter the village. The Duke of Buckingham's village was within a quarter of a mile of my own house. I know nothing about the inhabitants; though there was nothing but a highway and a fence between them and me."

"Then a person traveling through the country would have little opportunity to judge of the condition of the slaves?"

"He may see them working in the fields, under the driver, or crossing the road, to their villages; but he is never within the precincts of a negro village. I have visited hundreds of families in Jamaica; but I no more thought of entering their negro villages, than a guest in England would think of going into his host's kitchen."

It is probable that nearly all these observations apply with as much force to this country, as they did to Jamaica, in the days of slavery; nay, with as much *more* force, as *lynching* exceeds "*legal* proceedings for a trespass." A South Carolinian planter of my acquaintance declared that "if an abolitionist came on his plantation, he would shoot him."

An important point of Mr. Taylor's testimony agrees precisely with that of Angelina Grimké Weld. She begins, by saying that she knows little or nothing of the *field* slaves; though her father was a planter, and she resided on the plantation during the summers. Yet ten thousand traveling popinjays, who have merely whirled by a plantation, on a railroad, pretend to speak, on their own knowledge, of all the complicated, jealous, and hidden transactions of slavery.

Although Angelina G. Weld was thus cautious and discreet in giving her evidence, yet I lately heard an eminent professional man, who resided many years in Charleston, S. C. declare, that she was undoubtedly crazy; and that all the stories of cruelty to southern slaves, were false and slanderous.—D. L. C.

PUSEYISM.

Not unfrequently we hear the inquiry, "What *is* Puseyism?" In answering it, I will speak according to the universal laws of our nature, and stand altogether above the dark and narrow lanes of sectarianism, into which my soul can never be induced to enter. Various sects have attacked Puseyism with a degree of party acrimony, and wholesale abuse, eminently calculated to enlist generous sympathies in its favor; while, on the other hand, the high pretensions of Puseyism, and its excommunication of large classes of Christians from the pale of the visible church, is certainly well calculated to provoke this impatient clamor; but as, in all its forms, conservatism is usually less coarse than democracy, so have the Puseyites been more mild, dignified, and refined in this controversy, than their opponents. My object is not to enter into the merits of the case; much less to settle it; but simply to declare what Puseyism appears to me to be.

Everybody who observes human society at all, must be aware of a continual check-and-balance, in the progressive changes of opinion. The centrifugal and centripetal law prevails in the moral and intellectual world, as it does in the motions of the planets. Hence, human institutions, modify them as you will, always divide into the party of establishment, and the party of movement. When unobstructed by artificial obstacles, this separation is often so gradual, as to be, for a time, unobserved; as was the case with Old and New School Presbyterians, Unitarians, and Transcendentalists, &c. But where powerful outward obstructions intervene, the separation takes place with explosion; as was the case in the Lutheran Reformation, and the French Revolution.

The sentiment of *reverence* is more largely developed in the conservative, or established party, than in the moving, or reforming party, whether in Church or State; this is probably one reason why whig members of Congress, though as much opposed as the democrats to the abolitionists, have yet been more reluctant to ride roughshod over the rights and privileges secured to them by constitution and law.

This reverential habit of mind varies its forms, according to temperament and character. In some minds, it shows itself in a superstitious fondness for all *old* forms of belief; the Church which is proved to their minds to resemble the apostolic, in its ritual, as well as its creed,

this tendency leads them back from their youthful wanderings in the fields of free inquiry, to the established laws of the realm, and the ancient usages of the Church.

During the last century, the reform movement has been going on, in Church and State, with continually accelerated speed. In England, the once despised band of Dissenters have long been numerous enough to modify the laws, and appear likely soon to control them. Into every form of dissent enters the subtle spirit of schism. Presbyterians, Methodists, Quakers, &c. &c. all divide into factions. The inquiring mind grows weary and bewildered; ready to lean on any support that offers itself. A reaction begins to take place; the pendulum swings to the other side. In France, where all old ties, good and bad, were rudely cut, and the present, all unmoored from the past, swung round and round, in frightful eddies,—the old feeling of reverence soon craved objects to worship. The Catholic churches are again filled, and Swedenborgianism increases rapidly. In England, the established church, striving to *keep* itself established, against the powerful attacks of dissent, looks back on the past, and thence brings a claim of heaven-derived authority over the minds and consciences of men. The leaders in this swinging back-movement, were Dr. Pusey, Hebrew professor in the University of Oxford; Mr. Newman, vicar of St. Mary's; and Mr. Keble, late professor of poetry at Oxford, and author of the "Christian Year," one of the best volumes of devotional poetry ever published. They maintain that *tradition*, as well as the *Bible*, is from God; and that both united form the joint rule of faith. That the sacraments are the only means of grace. That all baptized infants are justified and regenerated. That baptism creates faith. That ministers in the apostolical succession have the keys of heaven and hell entrusted to them. They say, "Bishops are apostles to us; Christ's figure and likeness, as certainly as if we saw upon each of their heads a cloven tongue, like as of fire." That mass, or prayers for the dead, is nowhere forbidden by the rules of the church of England. That angels and glorified spirits are male and female; that it is through the form, that we love the soul upon earth, and therefore shall do so in heaven. That the die in which human bodies are cast, is the one universal die used throughout the creation of God, for all spiritual beings; and that, as there is sex in bodies, so is there in souls. That the Episcopal church is the *old* Catholic church, as it *was* in the days of apostolic purity; that it never was a Protestant church; for it never rejected anything *really* of the Catholic church, but only the adulterations and heresies added to it in its progress. That "in all matters, which seem doubtful, we should conform our practices to those of the church, which has preserved its traditionary practices unbroken." That the whole Church of Christ is now divided into three parts—the English, the Roman, and the Greek church; and that the union of these three branches is necessary to bring about the millenium, and is an object worthy of the prayers and labors of all. The Reformers, they consider as heretics; baptism by dissenters is no baptism at all; they even call in question the validity of dissenting marriages.

This system, called Puseyism, or Oxfordism, thus rising up like the ghost of a mitred pontiff from the burial-place of the past, is, of course, assailed on all sides, as modified papacy, the red woman of Babylon, in a modernized dress. That there is good sympathy between this form of Episcopacy, and the Roman Catholic Church, is obvious enough. Their dislike of the Reformation, and of the reformers, is about equal; both would establish ecclesiastical ordinances, as a rule for man, rather than the law of God inscribed upon his heart; both accept the Bible, "as explained by the Fathers," not to be looked at in the light of reason. Many of them introduce the image of the cross into their churches, and upon their prayer-book; decorate the walls with large scriptural pictures; keep candles burning upon the altar; and turn their backs toward the audience when they pray. Not satisfied with this close similarity, several prominent Puseyites have joined the Roman Catholic Church; among these, are two sons of the Rev. Dr. Cox, of England.

That most of these men are influenced by sincere piety, rather than by motives of policy, there seems good reason to believe. The Bishop of Oxford, who does not approve of their sayings and doings, treats them with great tenderness and respect, in a charge he has has recently given. He says, "Their system, instead of being an easy, comfortable form of religion, adapting itself to modern habits, and a prurient taste, is uncompromisingly stern and severe; laying the greatest stress on self-discipline and self-denial; encouraging fasting, and alms-deeds, and prayer, to an extent of which the present generation knows nothing; and inculcating a deference to authority which is wholly opposed to the spirit of the age; and uniformly affording that minute attention to external religion, which the world has mostly cast aside as superfluous, or as shackling and interfering with the freedom it loves."

The bishop praises the "blameless lives" of the Puseyites, and the Christian mildness with which they have encountered persecution; while he regrets the "lamentable want of judgment" manifested in many of their publications. He is evidently afraid that "infidels and democrats," while attacking Puseyism, will thrust the dagger deep into Episcopacy itself; a fear not without foundation, as the claims of that church likewise rest, in a great measure, on the authority of ordinances.

Whatever opinions men may entertain concerning this new movement, it is a fact, and a very important one, in the history of the times. To the reflecting mind, it reveals much, and prophesies more. Did it not meet a want of the human soul, Puseyism would not spread as it does. It is only four years since its commencement; and yet, in the words of the Bishop of Oxford, "It has, in that short interval, spread from shore to shore, east and west, north and south, in all parts of the world, where members of the Episcopal Church are to be found." Its wealth is very great; and it numbers among its adherents, men of the highest intellect, and the most profound scholarship. Its proselytes are not from the English church alone; they gather from all sects.

Some say this extraordinary movement is the result of the Catholic emancipation bill; and triumphantly adduce it, as proof that the Roman Catholic religion ought never to be tolerated in any state. Such observers look but little below the surface. Every spiritual *growth*, whether it be a plant nutritious, or medicinal, or a poison to counteract a poison, ever indicates a spiritual *need*. The last century abounds with indications that the human soul yearns for some manifestation of religion, deeper, holier, more comprehensive, than can be found in the theology of the schools. Tired out in the gymnasium of reason, it asks for repose, protection, mystery, and undoubting faith. This tendency betrays itself in the rainbow mysticism of Coleridge, the patriarchal tenderness of Wordsworth, and the infinite aspiration of Beethoven.

In this state of the public mind, Puseyism came forward, like a fine old cathedral, made visible by a gush of moonlight. It appealed to the ancient, the venerable, and the moss-grown; it promised permanent repose, in the midst of endless agitation. The young, the poetic, and the mystical, are charmed with "the dim religious light" from its painted oriels; they enter its gothic aisles, resounding with echoes of the Past; and the solemn glory supplies to them the place of religion.

Episcopacy may rebuke, and Dissenters may argue; but Puseyism spreads, because it ministers to the sentiment of reverence; a sentiment never quite extinguished in any human soul, and of overpowering strength in all poetic temperaments. To the ear that loves music, and sits listening intently for the voice that speaks, while the dove descends from heaven, how discordant, how altogether unprofitable, is this hammering of sects!—this coopering and heading up of empty barrels, so industriously carried on in theological schools! When I listen to the loud, and many-tongued jargon of sect, I no longer wonder that men are ready to fall down and worship Romish absurdities, dressed up in purple robes and golden crown; the marvel rather is, that they have not returned to the worship of the ancient Graces, the sun, the moon, the stars, or even the element of fire.

The Bishop of Oxford seems to be aware that Puseyism has arisen, and gained a stronghold in Great Britain, America, and India, mainly because "the hungry sheep looked up, and were *not* fed." He says: "Let the slovenly manner in which divine services have been, in some places, performed, cease at once and forever. Let our churches be no longer left to damp or dilapidation; but made meet, as far as *we* can make them so, for the presence of Him who hath promised to come among us there, and bless us. Let no one think that there is no danger at the present time of a secession from our ranks to those of Rome. There is very great danger; very imminent danger—one that it behoves us to look steadily in the face, and to be prepared for."

All those who cry out against Puseyism, in tones of anger and alarm, must provide a similar remedy. Let them see to it that their churches are no longer left to *spiritual* dampness and dilapidation. Let them remember that the sentiment of reverence is strong, and *will* worship something, that either is, or seems, holy. Those who do not wish the counterfeit to circulate, must furnish the reality.

From Borrow's account of the Zincali, or Gypsies of Spain, I extract the following, to show how hard it is to root out the sentiment of reverence, even from the most degraded soul. It is a conversation between himself and a gypsey girl, named La Tuérta, or the One-Eyed.

"Do you fear God, O, Tuérta?"

"*The One-Eyed.*—Brother, I do not. I hate all connected with that name; the whole is folly. If I go to church, it is but to spit at the images. I spit at the image of Mary this morning."

"You of course never say a prayer?"

"*The One-Eyed.*—No, no. There are three or four old words, taught me by some old people, which I sometimes say to myself. I believe they have both force and virtue."

"I would fain hear them; pray tell me."

"*The One-Eyed.*—Brother, they are words not to be repeated."

"Why not?"

"*The One-Eyed.*—They are holy words, brother."

"Holy! You say there is no God; if there be none, there can be nothing holy. Pray tell me the words, O, Tuérta."

"*The One-Eyed.*—Brother, I *dare* not."

"Then you *do* fear something?"

"*The One-Eyed.*—Not I. *Saboca Eurecar Maria Eréria*; and now I wish I had not said them."

"You are distracted, O, Tuérta. Those words simply mean, *Dwell within us, blessed Mary.* You say you have spitten on her image, in the church, this morning; and now you are afraid to repeat four words, among which is her name."

"*The One-Eyed.*—I did not understand them; but I wish I had not said them."

He should not have urged her to repeat them; for to her poor, benighted soul, they were the representative of the holy.—L. M. C.

THE MISSOURI PRISONERS.

In compliance with the request of the Eastern New-York Society, the Committee of the American Society have taken the opinion of an able legal adviser, with regard to what can be done for Thompson, Work, and Burr, confined for twelve years in the penitentiary of Missouri; for no crime but that of having hearts more tender and benevolent, than their heads were cautious. The lawyer, who is deeply interested in the anti-slavery cause, and most desirous to render them assistance, thinks no way can be devised to accomplish the object, through any agency of ours. He says, "as the imputed offence was committed *in* the State of Missouri, the young men were of course subjected to its laws, and the decision of its court. The Supreme Court of the United States has no more jurisdiction in this case, than in any other case of criminal prosecution under State laws, not contravening the laws or Constitution of the United States.

Our correspondent is likewise of opinion, that the legislatures of the free States can take no constitutional action on the subject. The expostulations of the governors of those States of which the unfortunate young men are, or were, citizens, might obtain somewhat in the form of concession. Will not the governor of Connecticut, and the magistrates of the town in which Mr. Work used to reside, exert themselves to obtain his release, or at least an abridgement of the term? And will not those States where the others belong, do the same?

It is a most cruel case. No one, not even in Missouri, believes that the young men were influenced by other than the kindest and most disinterested motives; and it was admitted that they broke no law of Missouri, except by a forced construction.

WAR AND PEACE.

We have once or twice mentioned this little book, by Judge Jay, as excellent in its spirit, clear in its argument, and containing many interesting statistics to prove the wasteful folly, as well as the guilt of war. We are pleased to see that it is attracting attention abroad. The London Examiner remarks—"An exhortation to peace from America, is worth a welcome for its novelty; and as it is little likely to be popular on the other side of the Atlantic, may be recommended to popularity on this side." "This," says the London Spectator, in a notice of the American edition, "is the best argument upon the subject of war that we have seen—close, practical and even interesting. * * * The argument possesses a broad historical interest, with little or nothing of a sectarian taint. The book is an importation. * * We think, however, that both its subject and its treatment render it worth reprinting in this country for cheap circulation; as it unquestionably sets forth the evils and valueness of war in a new light."

A GOOD ILLUSTRATION.

At a temperance meeting in Western New-York, some one alluded to the plea, so often urged by the Society of Friends, that it is not well to aid in the reformatory movements of the day, because it leads to "mixing with the world." The speaker was followed by Henry Colman, of agricultural celebrity. In the midst of his remarks, he stopped suddenly, pointed out of the window, and looking at a Friend opposite to him, exclaimed, in a tone of alarm, "Dr. Robinson! is that your house, that's on fire?" Instantly the whole audience were on their feet. "Stop! stop!" shouted he: "Nobody must go but the Quakers. Don't mix with the world! Nobody must go but Quakers." The fire was, of course, a hoax; but we trust a serious use will be made of its witty application.

FIRST OF AUGUST.

The following resolution was passed at a late meeting of the Executive Committee. We trust that it will rouse attention. The anniversary of the West India emancipation ought to be a day of general rejoicing, of renewed faith in the unfailing power of true principles:

"Resolved, That the agents of the American Society be recommended to appoint, on the 1st of August, county or district meetings, at such places as will command the largest attendance from neighboring parts of the county; that they be requested to make a special effort on that occasion, to lay home to the hearts of the people, the wrongs of our oppressed brethren in the South—the baneful influence of slavery on the morals and industry of the nation, and the effect of emancipation to restore these great interests; as the results of that measure in the British West India Islands fully testify; and that they use this glorious fact in the history of man, to cheer onward all who are striving to right the wronged, and to impress upon every individual the duty of active exertion in the cause of human freedom."

☞ The African Methodist Magazine has again appeared, after a suspension of several months occasioned by deficiency of patronage. Considering the great numbers of colored people who belong to the Methodist church, we are surprised that this periodical does not find subscribers enough to support it well. It contains much information interesting to Methodists, and a supply of good, instructive reading. It is well printed, in fair type, and is altogether calculated to be a very useful and pleasant family friend.

Published monthly, by George Hogarth, Brooklyn, N. Y., Book Steward for the African Methodist Episcopal Church. Price $1 per annum, in advance; $1 25 at the end of three months; and $1 50 at the end of the year. Single copies twelve and a half cents.

☞ We would call the attention of our readers to the advertisement of Joshua Coffin. He is a faithful and well-known friend of the slave. The office of letter-carrier for the Philadelphia post-office furnished him means to supply the humble wants of his declining years; but this excited the jealousy of our slaveholding government. He was thrust out of office, because "the powers that be" were informed that he had made a perilous journey to the South, to rescue a *free* colored man, from New-York, who had been kidnapped into slavery.—He has now opened an Intelligence office; and most heartily do we wish him success. Many of these establishments are nothing better than swindling shops; but we believe Mr. Coffin will conduct his with a degree of integrity and faithfulness, that will insure confidence, and thereby render it extensively useful.

☞ We would call attention to the Pro-slavery on our first page. Let any man, of common sense, ask himself what that system must be, which needs to sustain itself by such precautions; such shameful aggressions on liberty and right. If you distrust the accounts of abolitionists, look at what slavery herself says and does. She needs nothing but her own mouth to condemn her to the lowest pit of infamy.

☞ Our readers in Pennsylvania will please give attention to the notice to Societies in EASTERN PENNSYLVANIA, on the last inside column. We trust the *State Meeting, at Norristown*, on the first of August, will be a great gathering; worthy of our cause, and of the glorious occasion it commemorates.

☞ The article on Colonization is from a correspondent who probably understands the whole history and bearing of that enterprise, better than any other man. The friends of human freedom must not rest in the erroneous supposition that this scheme of honeyed hatred is extinct. It still walks abroad, deceiving the people with its false professions, and needs to be continually exposed.

ERRATA.—In the editorial on politics, in the last Standard, second column, on the last page, read "sadly *diminished* power;"—instead of sadly *dimished* power.

In the last column of the Letter from New-York, read, "The monitor within did not deceive him; but *his* education was at war with its dictates;"—instead of *its* education.

☞ Abby Kelly's post-office address will be Auburn, N. Y. until the 20th instant.

Anti-Slavery Items.

THE GLORIOUS FIRST OF AUGUST.—Of all the days in the year, our boasted Fourth of July is the most unpropitious for assembling the people together, to consider the claims of our enslaved population, and to advocate the cause of impartial liberty. It is a day consecrated to rant, noise, revelry, hyprocrisy, and dissipation; and although it has been, to some extent, redeemed from utter prostitution, by the temperance reformation, and from gross profligacy by religious sectarian celebrations, still it is unquestionably the most demoralizing and impious, in the general manner of its observance, of all the days in the year.

The First of August—the day on which eight hundred thousand slaves instantly became freemen—is rapidly approaching; and abolitionists, throughout the land, should spare no pains to celebrate it in a manner that will mightily advance their sacred enterprise. In Massachusetts, the plan that has been devised for observing the day, by a series of anti-slavery pic-nics, as well as by public addresses, we trust will be zealously espoused and cordially carried out, in every town and village where it is practicable. Let there be no delay in making the necessary arrangements.—*Liberator.*

A GOOD SIGN! THE DAY IS DAWNING! THE CHURCH IN KENTUCKY IS MOVING TO THE RESCUE OF HUMANITY!—The following is copied from the Protestant and Herald, an Old School Presbyterian paper, published at Bairdstown, Ky. The resolutions were not only *passed*, but ordered to be *published* in Kentucky:

Resolved, That this session highly approve of the decision of the general assembly of the Presbyterian Church in the United States of America, on the subject of slavery, in which they decide that the buying, selling, and holding of slaves, for the sake of gain, is a heinous sin and scandal. And this session hold that it ought to be abandoned immediately.

Resolved, That this session highly appreciate the decision of said assembly on the same subject in the year 1818, in which they enjoin upon all the churches under their care to use all lawful endeavors to abolish slavery.

Resolved, That this session highly esteem the decision of the Synod of Cincinnati, in October, 1841, (at Springfield, Ohio,) in which they enjoin all the churches under their care, firmly and faithfully to exercise discipline on all those who attempt to justify slavery from the scriptures.

Resolved, That this session will not admit any known slaveholder to membership in this church.

Resolved, That this session will not permit any known slaveholder to preach in the pulpit of this church.

A true copy.

ROBERT B. DOBBINS, *Stated Clerk.*

MOST UNREASONABLE CONDUCT!—Slavery does once in a while utter very comic things about itself, with a most entertaining simplicity. From the National Intelligencer, we extract the following:

$100 REWARD.—Runaway from the subscriber on Tuesday, the 14th instant, a negro man slave, who calls himself Levi Carroll, about 28 or 30 years of age; dark complexion, rather a pleasing countenance when in conversation, about 5 feet 7 inches high. He left home *without the slightest provocation*, where he has a wife and child. He has a mother living with a Mr. Brasheans, &c.

MARGARET A. CULVER,
June 20th. *Washington City.*

A man whose earnings are taken from him, year after year, has not "the *slightest provocation*" to leave his situation! A friend of the editor of the Albany Tocsin, informs Mrs. Culver that she need give herself no uneasiness; for Mr. Carroll is in a fair way to take care of himself; he adds, "Perhaps Mrs. Culver has forgotten that she recently sold *one* of her slaves to a trader; and that Levi, (though she may consider it "no provocation" to induce him to strive to gain his freedom,) was well aware of her benevolent intention to sell *him* also, away from the society of his FREE WIFE AND CHILD."

NEW AND STRANGE DOCTRINE.—When a petition was presented from citizens of Alexandria, in the District of Columbia, setting forth that they were deprived of the right of suffrage, by being included within the limits of the District of Columbia; and praying for the appointment of a select committee to devise means by which the inconveniences and the inequality of the present relations to the federal government may be conclusively and effectually terminated; Mr. Adams said he regarded that petition as virtually a petition for the dissolution of the Union.

Mr. King, of Georgia, in reply, was much excited. He denied that Congress had, by the Constitution, the *jurisdiction* over the ten miles square; or that the Constitution intended its inhabitants should be unrepresented in Congress. He also denied that the District of Columbia had ever been ceded to the general government, according to the Constitution. He said the Constitution required the cession to be by the "*States*;" and the pretended cession had been by the *legislatures* of the States, and was of no validity whatever.

The hint thrown out by Mr. King, who is high authority among the slaveholders, that the cession of the District is invalid, ought to be weighed by the people of the North. Let them mark the vote of every northern man who votes hereafter for the expenditure of a dollar of money on this domain, so long as it is held by a doubtful title.—*Emancipator.*

MORE ABOLITION PRISONERS.—Two other young men have fallen into the hands of Missouri; and will probably share the fate of Thompson, Work, and Burr. The Missouri Courier of the 9th inst. says: "There are now in jail at this place, two prisoners, John A. Johnson and Wm. Warner, committed by order of Robert Croughton, Esq. a justice of the peace of Louis county. They are charged with an attempt to decoy and carry to the State of Illinois, three negro men, belonging to citizens of that county. The slaves themselves discovered to their masters the designs of the prisoners, and aided in their apprehension.

We had hoped that the severe punishment inflicted upon the three men, charged with a similar offense, at the last fall term of our court, would have deterred others from similar attempts."

HONOR TO WHOM HONOR.—From admission to the annual celebrations of the *Protestant* Sunday schools, held in Philadelphia for the last two years, the colored schools have been *positively prohibited.*

The *Catholic* Sunday schools, in *their* celebrations, have freely admitted the colored schools, and in their processions made no distinction of complexion.

To the credit of the one, and the disgrace of the other, we make this record.—*Pennsylvania Freeman.*

AFRICAN SLAVE TRADE.—The Malta Times of the 15th of April, contains a circular by Mr. Warrington, the British consul at Tripoli, dated March 26th, addressed to the different chiefs of the interior, and northern coast of Africa, representing to them the folly as well as cruelty of the slave trade, and advising them to substitute for it an active trade in the natural resources of Africa, such as gold dust, ivory, ostrich feathers, gum, skins, indigo, &c. This circular has been translated into Arabic and profusely distributed.

AN AFRICAN CHURCH.—We learn from the Banner and Pioneer, that in Lexington, Ky. there is an African church, which numbers upwards of a thousand communicants. A gentleman of high standing and intelligence, speaking of the pastor of that church, says:—"He does more to suppress vice, than all the police of the city." A more honorable testimony is seldom conferred on a pastor. We do not wonder that with such colored ministers and churches in their midst, the Kentuckians talk of emancipation. What a monstrous abhorrent act to make merchandise of energies and capacities that, properly cultivated and directed, can accomplish such good, and command such respect!—*Christian Reflector.*

FIRST OF AUGUST.—Charles Lenox Remond will deliver an address on West India Emancipation, at New Bedford, on the 1st of August. The time and the man are well chosen; worthy of each other.

Congress.

The Senate have been occupied with the Indian appropriation bill. They have passed a very large number of private bills. Among them, were several for the benefit of widows of revolutionary officers and soldiers. One was the claim of a woman who had married three revolutionary soldiers in succession. A question arose in the Senate, whether she ought to have three pensions, or one, or none; and whether military widows who married again, did not forfeit their claim to the consolation of a pension. The decision was favorable to the widows.

Mr. Tappan, of Ohio, presented a memorial on wheat, of which three thousand extra copies were ordered to be printed; though southern senators made some resistance, fearing abolition would be smuggled into it. Mr. Tappan observed, that, among so many petitions that had been presented to Congress, praying for protection of one interest and another, he was glad to present one in favor of freedom in trade. He held in his hand a memorial of Joshua Leavitt; showing, by numerous facts and statistical tables, the power of this country to produce an immense surplus of provisions for exportation, and the certainty of a great increase in future. It also goes into an examination of the English corn laws, and their bearing on the supply of food and other interests of the people of that country, and the importance of their repeal. It presents, likewise, a view of the supplies of grain that England can derive, from the continent of Europe; showing that the supply can be drawn more certainly, cheaply, and fully, from this country. And it concludes with the prayer, that Congress will reduce the duties in favor of any country, that will admit our provisions duty free. I move its reference, without reading, to the committee on agriculture; and I hope they will examine it, and that, on their report, it will be published for the information of the country, as well as the use of the Senate. It was so referred.

Prolonged, animated, and sometimes excited debate on the great tariff bill occupies the House; which now sits daily eight hours, from 10, A. M. to 6, P. M. without recess or intermission. There is not now a single dollar in the treasury. Mr. Cooper, of Pennsylvania, made an effort to pass the provisional tariff bill, despite the president's veto. The result was—yeas 114, nays 97. So, two-thirds not voting in the affirmative, as required by the Constitution, the bill was not passed.

THE ONE HUNDRED DOLLAR PLAN.

The following Resolution was unanimously passed at the late Annual Meeting:

Resolved, That a "ONE HUNDRED DOLLAR" Subscription List be commenced, and that Individuals, Parties, Societies, and Towns, be earnestly requested to be parties thereto.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE HUNDRED DOLLAR RECEIPTS, distinct from the Treasurer's usual account.

Amount previously acknowledged,	$4,400
45 Andrew Robeson, New Bedford, Mass.	100
46 Elizabeth Rodman, " "	100
47 The women of New Bedford, Mass.	100
48 Nathan Johnson, and four friends, N. Bedford,	100
49 James B. Congdon, and other friends, "	100
50 Concord Female A. S. Soc. by Mrs. M. M. Brook,	100

TREASURER'S RECEIPTS

For the week ending 7th month, (July) 12th.

Received for the Standard.—The following persons have paid $2 each: Harriet W. Hayden, Bath, Me.; Phylander Ware, Medfield, Mass.; George A. Babcock, Berlin, Mass.; Israel C. Page, Bucksport, Me.; Alexander Greaves, New-York city; Edward Fox, Esq., Harriet Dow, Sarah Blair, Dr. M. D. Lunt, F. Bradbury, Gen. Samuel Fessenden, John Tolman, Portland, Me.; Appleton & Bradbury, Buxton Centre, Me.; B. F. Shaw, Thomas Frye, Stephen Frye, Hiram Robinson, James Coombs, S. W. Turner, George W. Hall, Thomas Carlton, John Crummett, Jr., William Frye, Vassalboro, Me.; Jacob Norton, E. G. Brown, Henry Norton, George Batchelder, William R. Hunt, George Everett, Samuel Atkinson, Esq., Thomas Ayer, Montville, Me.; Jonathan Fogg, Esq., North Searsmont, Me.; Willard S. Hanscomb, China, Me.; C. Chadbourne, Waterville, Me.; William H. Hunt, Montville, Me.; Thomas N. Mansfield, Bangor, Me.

Mary J. Robinson, Lowell, Mass. $1; Cyrus M. Brown, Deavertown, Ohio, $2 50; Elizabeth Lukens, do. $2 50; H. P. Hart, Portland, Me. $1; William M'Curdy, do. $1; Moses Stevens, do. $1; William O. Poor, Belfast, Me. $1; Jonathan S. Nichols, Haverhill, N. H. $1; David Thomas, Aurora, N. Y. $2; Pennsylvania Anti-Slavery Society, $200; Curtis Knight, Piermont, N. H. $2; Joseph P. Hutchinson, Buckram, L. I. $2.

Donations.—Charles Lee, New Bedford, $4; David W. Ruggles, do. $2; Mrs. Webb, do. $1; Charlotte Smith, do. 50 cts.; John V. Beane, do. $5; James B. Congdon, do. $10; R. L. Bird, Boston, $1; Warren Miller, Holliston, Mass. $1; Moses Adams, do. $1; Samuel M. Pond, Esq., Bucksport, Me. $5; Gen. Samuel Fessenden, Portland, Me. $5; N. Winslow, do. $6; Jacob Southwick, Vassalboro, Me. $5; David Thomas, Aurora, N. Y. $1; Andrew Robeson, New Bedford, paid his pledge, $100.

ISAAC T. HOPPER, *Treas'r.*

GENERAL INTELLIGENCE.

Foreign Items.

Treason.—John Francis, the young man who attempted to shoot Queen Victoria, has been tried, and found guilty of high treason. When called on to say why sentence of death should not be passed upon him, he made no reply. The judges placed upon their heads the black caps, and the chief justice, after a brief address, passed upon the prisoner the sentence of the law, that "you be taken hence to the place from whence you came, and that you be drawn from thence to the place of execution, and there hanged by the neck, until you are dead; that your head be then severed from your body, and your body divided into four quarters; to be disposed of as her majesty may think fit—and may the Lord God Almighty have mercy on your soul!"

The unhappy wretch was greatly affected, and fainted in the arms of the jailer.

Starvation.—Distress, to a most fearful extent, prevails throughout Ireland. From every part of that unhappy country, there are accounts of the prevalence of famine among the peasantry. This has attained such a height, that all regard for the right of property is fast disappearing, and the people assemble in hundreds, openly to violate the laws.

The Dublin Pilot states, that an alarming excitement existed in Galway, on account of the high price of provisions. On the 14th of June, the town was perambulated the whole day, by large bodies of fishermen, laborers, women, and boys, and all the stores containing any provisions, were broken open. Stones and missiles were thrown, and the lives of citizens put in jeopardy. The military were obliged to be called out.

In Ennis, also, a mob, consisting of some thousands of persons, attacked and destroyed a corn store and mill, for the purpose of taking out their contents. The police was called out, and it was rumored that some eighteen persons had been shot in the affray. Two thousand were in the work-house at Cork, and double the number outside, pressing for relief.

More Emancipation.—A new measure of emancipation has been introduced in the House of Commons. The purpose is, to free thousands of women and children, now subjected in the mines and collieries, to a servitude most rigorous, wretched, and demoralizing. The bill proposed by Lord Ashley, on the 7th inst. met with the assent of the House, and received the cordial concurrence also of the nation. It provides that women shall be totally excluded from employment, in the mines and collieries, and also all boys, under thirteen years of age; that none but men, above twenty-one years of age, shall be admitted as engineers; and that the apprenticeship system shall not only be totally abolished, but all existing apprenticeships canceled.

Texas.—In the House of Commons, June 10.—Mr. D'Israeli wished to ask the right honorable baronet, at the head of her majesty's government, a question of great importance. On Friday last, the right honorable baronet stated, that in the event of a blockade of the eastern coast of Mexico, by the province of Texas, her majesty's government would be prepared to recognize such blockade. He now wished to ask the right honorable baronet, whether, previous to the recognition of the blockade, he was prepared to recognize the independence of Texas, by the ratification of the treaty?

Sir R. Peel. The honorable gentleman's question, I understand to be this: If, in case a blockade of Mexico should be established by Texas, her majesty's government is prepared to recognize the independence of Texas, before recognizing the blockade? I imagine there are certain rights, belonging to belligerents, with which other countries have nothing to do; and that of establishing a blockade is one. It would not, therefore, be at all necessary, to the recognition of the blockade of one country by another, that the independence of either should first be acknowledged, by a third country, under treaty. I have no hesitation, however, in stating that there are treaties completed, with the province of Texas, by persons having full powers and authority, which I have no reason to suppose have been exceeded. It is not necessary for me now, as a minister of the crown, to say whether or no I consider the provisions of these treaties to have been wisely entered into, or whether, had I been in power at the time, I should have recommended them to be concluded; but they have been concluded; and I feel it to be my duty, to uphold the good faith of this country, by advising that those treaties should be ratified.

Mr. O'Connell. But they have not as yet been ratified?

Sir R. Peel. Not yet, until the first of August, and before then, it is my intention to advise that they shall be ratified.

Travelers.—Captain Basil Hall, with the ladies and children of his family, have completed their tour to Thebes, Syria, the river Jordan, and the Red sea, and are now proceeding to Greece and Constantinople.

Russia.—The Leipsic Gazette says, that a plot against the Emperor of Russia has been discovered and suppressed; the Senate of St. Petersburgh having joined in the conspiracy, which was provoked by the late attempt to emancipate the peasantry.

Hamburg.—300,000 books, German, French, and English, were destroyed by the great fire at Hamburg; and 4,000 models of machines.

British India.—Bionstierna, formerly Minister of War, in Sweden, whom the North American Review pronounces the cleverest writer on British India, says, that "the government there is a *government of opinion.* The loss of Affghanistan, in itself, is nothing: many had even proposed that it should be abandoned voluntarily; even the force destroyed, is but a fraction of the immense Indian army, but the *prestige* is broken; and this *prestige* of European superiority once lost, the whole fabric falls."

China.—A war about to break out between Cochin China and Siam, is interesting solely, as likely to have some influence, in the settlement of the British demands upon China. The Siamese monarch threatens to invade Cochin, which is tributary to China, and this may tend to embarrass the councils of the court of Pekin.

The London Times says: "We have succeeded in enforcing upon China that immoral trade, for the love of which we have sacrificed so much credit. The opium traffic, we are told, under the protection of the British guns, goes on most swimmingly.

"'Opium,' says our correspondent, 'was selling freely along the coast; *for the powers of the government to control the use of that narcotic, appear* now to be, in a great degree, *paralyzed.* The sale of this article is such, and the prices so remunerating, that it has been proposed to station vessels in different places, to serve as depots for the cargoes. The prices are such as will enable the Hon. Company to defray at least one half of the expenses of the expedition to China.'

"And so, after picking a quarrel with an independent nation, for attempting, in their own way, to put down a notoriously pernicious, and notoriously illegal traffic, we are, in the course of the quarrel—first, to exact compensation from our own smugglers; next, against law and morality, to enforce the restoration of this smuggling; and having so 'enabled the Hon. Company to defray at least one-half of the expenses of the war,' we are finally, we suppose, to make the Chinese government pay us afresh, the whole of those expenses, in consideration of having been coerced into the permission of that, which it was not only its right, but its duty, to prevent."

The Dutch papers mention that Java tea is now selling in Holland, at the same prices as Chinese tea; and that the latter is expected to be wholly superseded in the market, by that article.

Cuba.—The Anti-Slavery Reporter says: "The British government have appointed Mr. Crawford to be consul, to the island of Cuba. Mr. Turnbull will remain at Havana, in the responsible and important post, of protector of the liberated Africans. He is a most faithful and intrepid friend of colored men."

General Items.

Lightning.—On Sunday last, says the Stamford Advocate, a thunderbolt fell upon the church, in North Stamford, Conn., at the moment the Rev. Mr. Fuller, assisted by the Rev. Mr. Buffet, was administering the sacrament to his people. The electric fluid entered the chimney of the building, followed the stove-pipe down to the elbow, nearly over the aisle, when the pipe was burst, and both of the reverend gentlemen were stricken to the floor—no other individuals of the congregation were injured. Mr. Fuller soon recovered from the shock, but it was some time before Mr. Buffet exhibited any signs of life. He is now, however, doing well.

During the storm, the first week of July, several houses were struck, in New-York and Brooklyn, but no great damage done.

At Philadelphia, twelve buildings, three barns, and a schooner, were struck with lightning, and all more or less injured. Mr. Zeigler occupied one of the dwellings struck, and at the time was lighting a candle. He was struck senseless, and on recovering from the shock, he found the wick of the candle only remaining in his hand—the tallow having been melted entirely away by the heat of the electric fluid.

A house near Bergen, N. J., was struck by lightning and consumed; and a woman was either killed by the fluid, or perished in the flames.

A son of Mr. J. R. Gowan, at Charleston, S. C., was struck (apparently lifeless) by lightning; but by the prompt and judicious use of cold water, he was soon restored.

Mr. John Goodhart, who, with others, had taken refuge in a barn, in Mt. Pleasant, Westchester co. during the shower, was killed by lightning. A man by the name of Washburn, was considerably hurt by the same shock, and two others prostrated.

A fugitive negro stole a horse, from the stable of Captain Minor, of Natchez, and made his escape. As he was riding at full speed, a flash of lightning struck him, and tipped him off his horse, killing him on the spot. The horse turned, and went quietly back to his stable.

Fourth of July.—No lives were lost in New-York city during the festivities of the fourth; but plenty of such accidents as shooting off fingers, crushing hands, &c. At Geneva, a whole basket of fireworks was ignited by a spark, and several persons severely injured. Joseph D. Fulton was killed. John Easton had one of his ribs broken, and was so badly wounded, that he died the next morning; his son was grievously, but not fatally wounded in his face. George Hanford sustained a wound near his shoulder; as did also a Mr. Scott. Mrs. Mackenbush, daughter of the Mr. Fulton who was killed, suffered concussion of the brain, from a rocket striking her forehead. Mrs. Fuller sustained a concussion of the chest; but her corset-board probably saved her life. Several others were slightly injured.

Repudiation.—We stated sometime since that the brother and sister of the celebrated Wordsworth, suffered largely by the repudiation of Mississippi, and the expected defalcation of Pennsylvania. Thomas Carlyle had invested $1000 in Illinois stock, which has proved utterly worthless; and Sterling, the poet, has also lost £2000, which he had invested in the stock of the Morris Canal Company. "In this way," says the Dial, "the heavens have taken care that the character of our rotten publi stocks, and the doctrine of repudiation shall be damned to fame."

False story.—The account of the man who was killed by the buckle attached to a strap, while flogging a slave, is said to be a fabrication.

Insurrection.—A Fayetteville, Tenn. paper says—"We learn, verbally, that some twenty or thirty negroes have been taken up, and committed to jail, in Lewisburg, Marshall county, in this State, in consequence of some suspicion being entertained, of an insurrectionary movement in that county among the blacks.

Rhode Island.—GOV. King has appointed Thursday, the 21st inst. for a public thanksgiving in Rhode Island, for the happy rescue of that State from the evils of civil war.

Escape.—Three men convicted, one of stealing slaves, another of murder, and the third of some misdemeanor, escaped from the jail at Montgomery, Ala. on the 13th ult. They cut through the bars of their dungeon with an old knife.

The Crops.—The Rochester Democrat, speaking of Livingston and Munroe counties, Western New-York, says: "We were struck with the unusual luxuriance of the wheat fields. Heavy as the wheat usually is in this prolific region, we never saw it as thick as it is now. If nothing happens, the average bushels per acre will be at least one-third greater than last year."

In Pennsylvania, the prospects of an abundant harvest continue undiminished. Many of the farmers say they never beheld such crops. Harvest has already commenced in different parts of the country.

The crop of rye, in New Hampshire, will be very heavy, from the present prospect.

In Ohio, it is said the wheat crops will exceed those of any previous year. A large portion of it is already harvested.

In Virginia, the wheat, and Indian corn, has been considerably injured by heavy rains.

In Maryland, too, the wheat has been extensively injured by rust; and the yield will be very small.

In Tennessee, the wheat crop has turned out extremely well. Flour is selling at $2 per hundred, and dull at that. The prospect of an abundant crop of corn was never better.

In Kentucky, the wheat has been slightly injured by rust; the rye crop, though not bad, is not as good as usual; hay will give but an average crop; but all the other important crops, corn, hemp, oats, potatoes, vegetables of all kinds, fruits, were never more promising than they now are.

In Indiana, the wheat crop was never larger, or more promising, than this season. A large part of it is already harvested. Immense quantities of honey have been gathered all over the State this season, larger than was ever before known." It can now be had at Napoleon, of the finest quality, at three cents per pound.

NOTICES.

EASTERN PENNSYLVANIA.

Such anti-slavery societies in Eastern Pennsylvania as are auxiliary to the State society, are requested to remit, with as little delay as possible,

Poetry.

For the National Anti-Slavery Standard.

TO A—— AND S. R——, CECIL COUNTY, MD.

"Some flow'rets of Eden, ye still may inherit,
But the trail of the serpent is over them all!" *Moore.*

Your hills and vales are beautiful,
Your waters bright and clear,
And your kind, domestic circle,
I gratefully hold dear.
The pleasant hours passed with you,
Add much to memory's store;
But forgive me, that my home is now
E'en dearer than before;
For, (of the evils bondage brings,
Though I saw but few appear,)
A weight was on my spirit—
Tyrants and slaves were near!

I gathered flowers from a bank
Bohemia's waters lave—
Then turned to mark where dwelt a proud
Oppressor of the slave.
And that river, even in the glow
Of sunset, seemed to me
But as a barrier, shutting out
The slave from liberty.
Oh! not thus by Wissahickon's stream,
Or Schuylkill's wave, I stand;
If tyrants tread our hills or vales,
No slave owns their command.

You led me then to stately halls—
And round, on either side,
Were gardens, woodlands, verdant fields,
Extending far and wide;
But a cottage home, where heart and hand,
And pen and lip are free,
Where daily toil earns daily bread,
Would be more bright to me.

You pointed, too, to fields which now
Are desolate and bare;
Once rich and fertile—but the blight
That slavery brings, is there.
Yet they who own those barren fields,
Looking on *yours*, may see
How Heaven's blessing rests upon
The labor of the *free*.
Then be that labor doubly blessed;
May they learn from it, to save
Themselves from poverty, and give
Freedom to every slave.

SUSAN WILSON.

THE PAUPER'S DEATH-BED.

BY CAROLINE BOWLES, NOW WIFE OF ROBERT SOUTHEY.

Tread softly—bow the head—
In reverent silence bow!
No parting bell doth toll,
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow;
There's one in that poor shed,
One by that paltry bed,
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state.
Enter! no crowds attend;
Enter! no guards defend
This palace-gate.

That pavement, damp and cold,
No smiling courtiers tread;
One silent woman stands,
Lifting, with meagre hands,
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppressed—again
That short, deep gasp; and then
The parting groan.

Oh, change! Oh, wondrous change!
Burst are the prison bars!
This moment, *there*, so low,
So agonized; and now,
Beyond the stars!

Oh, change! stupendous change!
There lies the soulless clod;
The sun eternal breaks;
The new immortal wakes—
Wakes with his God!

THE CHILD'S VOICE.

BY LAMAN BLANCHARD.

Is there, when the winds are singing,
In the happy summer-time—
When the raptured air is ringing
With earth's music heavenward springing,
Forest chirp, and village chime—
Is there, of the rounds that float,
Minglingly, a single note
Half so sweet, and clear, and wild,
As the laughter of a child?

Listen; and be now delighted!
Morn hath touched her golden strings;
Earth and sky their vows have plighted,
Life and light are reunited,
Amid countless carolings;
Yet, delicious as they are,
There's a sound that 's sweeter far—
One that makes the heart rejoice
More than all—the human voice!

Organ finer, deeper, clearer,
Though it be a stranger's tone;
Than the winds or water dearer,
More enchanting to the hearer;
For it answereth his own.
But of all its witching words,
Sweeter than the songs of birds,
Those are sweetest, bubbling wild
Through the laughter of a child.

Harmonies from time-touched towers,
Haunted strains from rivulets,
Hum of bees among the flowers,
Rustling leaves and silver showers—
These, ere long, the ear forgets;
But in mine there is a sound
Ringing on, the whole year round;
Heart-deep laughter, that I heard,
Ere my child could speak a word.

Ah! 'twas heard by ear far purer,
Fondlier formed to catch the strain—
Ear of one whose love is surer;
Hers, the mother, the endurer
Of the deepest share of pain;
Hers the deepest bliss to treasure,
Memories of that cry of pleasure;
Hers to hoard a lifetime after,
Echoes of that infant laughter.

Yes; a mother's large affection
Hears with a mysterious sense,
Breathings that evade detection,
Whisper faint and fine inflection,
Thrill in her with power intense.
Childhood's honeyed tones untaught,
Liveth she in loving thought;
Tones that never thence depart;
For she listens with her *heart*.

Miscellany.

From the Evening Post.

ANIMAL MAGNETISM AT THE WEST.

A CURIOUS CASE OF ANIMAL MAGNETISM.—The case to which the following letter refers, was described some weeks since, in a Louisville paper. When we first read the account, we were disposed to look upon it as a hoax; but we have since ascertained the names of the persons who were referred to, and have now no doubt of the entire truth of the statement. It appears that an intelligent and respectable gentleman, residing at Alton, Illinois, when he first heard of the experiments in animal magnetism, partly in jest, and partly from curiosity, essayed to test their merits, by attempting them on the person of an intimate female friend. After several trials, he succeeded in producing what is called the magnetic sleep. He remarked the usual phenomena which are said to attend that state. But, judge of his astonishment, when, at the end of a few days, he found his patient involuntarily falling into the sleep, and requiring his constant presence, to keep her awake. His only anxiety now is, to discover some process, by which he can restore the unfortunate lady to her natural state, and relieve himself from perpetual watchfulness. Like the magician's apprentice, in Goethe's poem, he has exercised a fearful power, which he does not know how either to control, or to suppress.

It is only necessary to add, that we are acquainted with the family in which these things occurred, and that we place the fullest confidence in the following letter, addressed by the person so unfortunately bound by spiritual chains, to his brother in this city:

ALTON, February 28, 1842.

Yours, of the 11th instant, is received, which I will hasten to answer. First, as to animal magnetism. You were right, in supposing the communication in the Louisville Journal was from me. There is nothing in that letter, but what was clearly within the truth. The whole truth would have developed other facts, still more "passing strange." The fact is, I am now at G.'s, where I am under the necessity of awaking Miss E., the subject of my experiments, from what is called the mesmeric state, every morning, and often several times during the day. She falls into it voluntarily, and, at times, in opposition to my will. If allowed to remain long in that state, she becomes alarmingly nervous and convulsed. In what, or how, or when, it will end, time alone can determine. We do, however, think it is gradually wearing off, and that her inclination to relapse into the sleep is not as irresistible as it was. Most of her sleep, for the last six weeks, has been of this character. Thus much, as to her present situation; and now, a few lines on animal magnetism, —its causes and effects. Of course, as soon as we discovered the tendency to fall voluntarily into this strange state, all further magnetizing processes were stopped; and this sleep, which she now falls into, is only of a partially magnetic character, devoid of most of its strange features, excepting the fact that I alone can wake her; and that she can converse freely and rationally with me, but cannot see or hear any thing or any body else. I agree with you, that there is something connected with it, not at all understood, or to be accounted for, by any known course of reasoning; and further, I doubt whether man can ever satisfactorily establish any philosophical solution of its causes—how mind can thus act on mind, or mind on distinct matter; for when in this sleep, I can, by my will, cause her arm or leg to rise to a horizontal, or any other position; and then remain stiff and inflexible as the limb of a corpse. This appears some like the action of the mind on matter. The first time I magnetized Miss E. I could not get her to speak—the second, barely to answer yes or no—the third time, she would talk a little; and so on, till perhaps the tenth time, when she would converse freely, and began to exhibit her marvelous clairvoyant powers. From this time, until we were alarmed by her falling into this state herself, you may well suppose we were deeply interested. I say *we*; it was confined to the knowledge of cousin G.'s family, and one neighbor. I will now state a few facts, which we all think were evidenced, beyond the possibility of a doubt. Nobody but myself is capable of waking her. She would talk with no one but me, except I had first willed that she should, and also placed the third person in contact with her, by placing their hands together. She could hear nothing but my voice, or a noise made by me. I have seen G. fire a gun within a foot of her head, without her showing any signs of hearing it. Her eyes closed, she will tell when I eat and drink; will tell accurately when I left the room, and when I returned. You may bear in mind, that none of us had seen anything of the kind, and were unprepared for most of the phenomena.

One evening, while she was in this sleep, some apples, raisins, and walnuts, were passed round. I commenced eating an apple, when she remarked, "These are good apples." I then took up some raisins, and asked her what I was eating. She told me correctly. G. handed me some vinegar, which I tasted; when she exclaimed "What do you want of this sour stuff?" G. next handed me some sugar, and so on, until we were satisfied she was conscious of whatever I was eating—she tasted whatever I tasted. Her position was such as she could not have seen what I was eating, if her eyes had been open. We next discovered that, although herself insensible to corporeal pain, she felt sensibly any pain inflicted on me. Prick my hand, for instance, and she would jerk hers back, and perhaps rub it, on the spot where mine was pricked. Pull my hair, and she would say, "Who is pulling my hair?" I next discovered that she would often speak of subjects on which I was thinking; and finally, one evening, when we were testing her strange powers, I put a piece of apple in my mouth, and remarked, these are good raisins that I am eating. She replied, "You need not attempt to deceive me—I know your motives and thoughts—yes, I can see your every thought." I then directed a third person to write on paper several questions, on what subjects they chose; such, however, as she would naturally be capable of answering. I then took the paper, and sitting by her side, put each question to her mentally; that is, without speaking, or making any noise whatever. As I read the questions to myself, she would speak out and answer them, one after the other. Mind, I did not speak a word, from the time of receiving the paper, until she had answered the last question. By such, and other experiments, we were convinced that she was truly aware of whatever was passing in my mind. One evening, when I had placed her in this state, I was laboring under a slight cold, attended with a cough. She was asked what would cure my cough. Her reply was, "You must be careful, or your cold will be settled on your lungs; for I see they are inflamed." On questioning her farther, I was fully convinced that she was conscious of seeing and knowing my, as well as her own, internal organization.

Now I come to what, to many, appears the most extraordinary phenomenon; I mean clairvoyance, or the power of perceiving what is occurring at a distance.

In this faculty, or in the exercise of it, she appeared to improve, at each sitting, the same as a person will excel in any thing by practice; and our experiments in clairvoyance had not advanced much, at the time when she commenced falling into this sleep independently. Enough, however, was elicited, to prove that she could tell what had transpired in an adjoining room, and at a distance of two miles; and if at the distance of two miles, why not at a much greater distance? Those trials which afforded the most positive evidence of this power, were like the following:—Cousin G. or L. would go into another room, and disarrange the furniture, upset the table, or place chairs on the bed, and make other changes from the usual position of affairs. On being asked to look into the room, she would exclaim, "What are those chairs on the bed for?" "Why are things in such confusion?"

On being questioned further, she would describe the exact situation of things. Again I took her to my room, at the hotel down town, about two miles, and she described its contents, even a painting that is hanging on the wall. It was a room in which she had never been. Many trials of this kind have satisfied us, that she in some way became conscious of things, of which the natural perceptive faculties, or the senses, could not have informed her. In repeated instances she has informed me what was going on at father's, and Captain W.'s; would tell it in a manner, apparently as natural as if she had been there. We had not, however, entered into any arrangement with any one, then, to ascertain whether she told truly; therefore have no positive evidence. On Christmas eve, however, I directed her to go to W.'s; she immediately began as follows: "Almira is sick." On being asked how she seemed, and whether very sick, she replied, "she had a cold, and some fever; but is better, and is not as sick as I at first thought." On being asked what they were doing, she says, "Father W. is sitting before the fire, with his shoes off, warming his feet; mother W. is also sitting there, holding the babe, and Eliza is up stairs, dressing or undressing." This must have been about nine o'clock in the evening, then. I have never asked any questions, to learn the truth or falsehood of all this; but I received a letter on the 7th or 8th of January, from mother, dated December 24th, (day before Christmas,) in which she says; "Almira has had a slight attack of fever, attended with the rash, but is now much better." On being asked whether she saw these things, she would say, "it does not seem as if I saw them with my eyes, but I know them. How it is that I know them, I cannot tell." Thus, you have briefly the result of my experience in animal magnetism. I am convinced that this case is one of the most sensitive, one of the most perfect, in the powers and faculties developed in this state, that has ever been known. I am almost inclined to believe, if it had not assumed its present, or any other alarming appearance, I should soon have been able to have opened a daily correspondence with you. If I had nothing else that demanded my attention, I should like to pursue the investigation farther. What a field it opens for contemplation, on the qualities and nature of mind and matter! and I wonder it has not been brought into view more, in aid of some of the theories relative to mind and matter; especially idealism. Now you may make what you can, from the facts that I have given you. That they are facts, and no humbug, you can rely upon it. As for myself, it is completely enveloped in "shadows, clouds, and darkness;" and even G. is, for once, bewildered.

EUSTACE.

BY DAVID LEE CHILD.

The extinction of prejudice against the color of the skin, the injustice of such prejudice, and the impartial spirit of French philanthropy, are illustrated by the story of a freedman of St. Domingo, a man not hitherto known in the United States, but worthy to be known throughout the world.

Like the ancient serfs of Europe, forefathers of white freemen, and of white slaveholders, too—like other colored men, of modern slaveholding countries, and like dogs in all countries, he had only one name—EUSTACE; to which was sometimes added another, signifying whose property he was; Eustace Belin. He was born on the plantation of M. Belin de Villeneuve, situated in the northern part of St. Domingo, in the year 1773. In his youth he was noted for avoiding the light and vicious conversation, too common among such ignorant and sensual beings as the mass of slaves must necessarily be, and for embracing every opportunity of listening to intelligent and respectable whites.

Occupied in the labors of the sugar-house, in which he became remarkably expert, he grew up, respected by his master, and by his fellow slaves. Among these his influence was unbounded; and to this circumstance he was indebted for the means of accomplishing the beneficent designs which distinguished his subsequent life.

It was near the time of his attaining the age of manhood, that the revolution of St. Domingo broke out. He might have been a chief among his comrades; but he preferred the saving, to the destruction of his fellow-men. In the first massacre of St. Domingo, (1791,) his knowledge, intrepidity, and the confidence of his countrymen, enabled him to save four hundred persons from death. Among these was his master.

Eustace had arranged for the embarkation of M. de Belin, and other fugitives, on board a vessel bound to Baltimore. In the midst of terror and confusion, he bethought himself that his master would soon be destitute of resources in the asylum to which he was about to be conveyed; and he prevailed upon upwards of a hundred of his comrades to accompany them to the vessel, each bearing under his arms two large loaves of sugar. These were stowed on board, and they set sail, but not to reach the United States without a new misfortune. They were captured by a British cruiser, and a prize crew put on board.

Eustace was a superior cook, and soon rendered himself very useful and agreeable to the officers of the prize in this capacity. Having gained their confidence, he was permitted to enjoy entire liberty on board, and he determined to use it for rescuing himself, his companions, and their property, from the captors. Having possessed the prisoners of his plan, and found the means of releasing them, at the moment of action, he proceeded with his usual skill and assiduity to prepare the repast of the English officers: but soon after they were seated at the table, he rushed into the cabin at the head of his men, and with a rusty sword in his hand. The officers were taken so completely by surprise that they had no weapons within reach, and no time to move from their places. Eustace had got possession of all the avenues and the arms; and he now told the mess, whom he had lately served in so different a capacity, that if they would surrender at once, no harm should be done to any of them. They did surrender; and the vessel arrived safely with its prisoners and passengers at Baltimore.

At that city, Eustace devoted the resources which his industry and skill could command, to the relief of those whose lives he had saved. Wherever he appeared, his kindness, his cheerfulness, and his well-timed succors, carried comfort and hope. At length it was announced that peace was restored to St. Domingo; and thither Eustace returned with his master, who appears to have been as worthy as a slaveholder could be of the tender and faithful attachment, with which this admirable negro regarded him.

The peace was only a prelude to a bloodier tragedy than had been before enacted; for the contest was now betwixt the government and the aristocracy on one side, and the republican commissioners and the slaves on the other. M. de Belin was separated from his benefactor in the midst of a general massacre, executed by the Haitien chief, Jean François, at the city of Fort Dauphin. M. de Belin effected his escape, while Eustace was employed collecting together his most valuable effects, and committing them to the care of the wife of this avenging chief. She was sick in his tent, and it was under her bed that the trunks of M. de Belin were deposited. Having made this provident arrangement, Eustace set off to seek his master; first on the field of carnage, where he trembled as he examined, one after another, the bodies of the dead. At length he found the object of his search, alive and in a place of safety; and having again embarked with him and the treasure which he had so adroitly preserved, he reached St. Nicholas Mole. Here the fame of his humanity, his disinterestedness, and his extraordinary courage and address, preceded him; and on disembarking, he was received with distinction by the population, both white and colored. He was carried in triumph; and in the midst of a ruthless war, pacific virtue had its ovation.

On the return of peace and prosperity under the government of Toussaint L'Ouverture, M. Belin established himself at Port au Prince, where he was appointed president of the privy council. At this time he had arrived at the decline of life, and had the misfortune to lose his eye-sight. He now regretted that he had not taught his slave to read. He expressed himself with much emotion on that subject, saying, "how many heavy and sleepless hours of a blind old man might Eustace have beguiled, if he could read the newspapers to me." Eustace mourned his master's bereavement, and his incapacity to console him. In secret he sought a master, and by rising at four o'clock, and studying hard, though not to the neglect of his other duties, he was able in three months to present himself to his master with a book in his hand; and by reading in it with perfect propriety to give a new and surprising proof of the constancy and tenderness of his attachment.

Upon this followed his enfranchisement; not unaccompanied by remorse that it had been delayed so long. But freedom did not change; it only elevated and hallowed his friendship for his late master; rather let us say, his venerable and beloved companion.

Soon afterward, M. de Belin died; leaving to Eustace a fortune, which would have supported him in ease during the rest of his life. But the legacies of his friend came to the hands of Eustace only to be passed by him to the needy and unfortunate. At that time, there was a vast deal of misery, and but one Eustace in the island of St. Domingo. If a soldier was without clothing and pay, a family without bread, a cultivator or mechanic without tools, the new riches of Eustace were dispensed for their supply. Of course these could not last long; and from that time until his death, in 1835, a period of nearly forty years, he maintained himself, and provided for numerous charities, by serving as a domestic. He lived and labored only to make others happy. Sometimes he was found defraying the expenses of nursing orphan infants; sometimes administering to the necessities of aged relations of his late master; sometimes paying for instructing, and placing as apprentices, youths who were destitute and unprotected; and often forgiving to his employers considerable arrears of wages, which they found it difficult, by a vicissitude of fortune, to pay. His remarkable skill as a cook, enabled him to provide for all these expenditures, as it secured him constant employment in the wealthiest families. His own wants were few and small.

The virtues of this humble and noble-hearted negro could not be hidden by the obscurity of his calling. In 1832 the National Institute of France sought him out to announce to him that that illustrious body had paid to his worth the highest homage in its power, by awarding to him the first prize of virtue; being the sum of $1,000. To this announcement, made by a member of the institute, he replied with his habitual simplicity and piety, "It is not, dear sir, for men that I have done this; but for my Master, who is on high."

A bust of Eustace having been taken, it was submitted to an eminent phrenologist of Paris. This gentleman after an attentive examination, gave as the summary of his character, "sagacity employed in the service of benevolence." In looking at a collection of several hundred heads of philosophers, statesmen and poets, I was attracted to that of Eustace, by its superior harmony and elevation. I asked his name and history, and received in substance the foregoing narrative.

I brought to this country, a cast of the head of Eustace, which was submitted successively to two phrenologists, who were totally ignorant of its history. They both distinctly and emphatically attributed to the individual the same character as had been given by the phrenologist of Paris. One of these gentlemen was L. N. Fowler, Esq. to whom the head was submitted with the face blindfolded, and who instantly pronounced it indicative of great intelligence guided by remarkable benevolence.

MAMMOTH CAVE.

We mentioned some time ago, that a boarding-house had been opened in this wonderful subterranean region, where the air is remarkably equable, dry, and pure, and very salutary to invalids. We copy the following from the Journal of Commerce:

The mammoth cave is about 125 miles from Lexington, 99 from Louisville, and 94 from Nashville. The entrance to this *nether territory* is among the Knobs, and about four hundred yards from Green river. The Knobs are a range of hills which border the extensive country called "the Barrens," a sort of highland prairies, which, when I was there, in 1813 and 1814, were destitute of timber. Since the country has become more thickly settled, and the fires prevented from burning over the grass annually, the oak, hickory and chesnut, have sprung up in abundance, and it has now become a young timbered country. That this cave has been inhabited at an early period, there is most conclusive evidence; but by a people, probably who have now no blood running in human veins. I saw and examined a human body in that cave in 1813, and an extensive wardrobe which was deposited with it; and have now an inventory taken on the spot. The body was that of a woman; height allowed to be about five feet, ten inches. It was found in a sitting position in the short cave, in a hole about three feet square, in the earth which overlaid its bottom.—Over this hole was laid a flat rock. The wrists had a cord tied around them, and were folded over the breasts; the knees were tied up to the wrists. Around the body, were wrapped two half-dressed deer skins, shaved; and on these were drawn in white, vines and leaves. Outside of these skins was a sheet near two yards square; and at the feet lay a pair of moccasons, and a handsome knapsack, well filled. Its contents were as follows: viz. seven head dresses, made of the feathers or quills of rooks and eagles, put together in the way feather fans are made; these being placed on the head, were fastened by the cords tied back of the head, presenting a front of erect feathers, extending from ear to ear—a head-dress, truly elegant—the jaw of a bear, with a string or cord through it to wear pendant from the neck,—the claw of an eagle in the same style,—several fawns' red hoofs strung on a cord like beads to wear around the neck,—about two hundred strings of beads, of seed which grows in the bottom lands in that country, and rather smaller than hemp seed,—two whistles, tied together, about six inches long, made of cane with a joint about one-third the length, with an opening of three-fourths of an inch extending on each side of the joint, in which was a slit reed,—two large rattle snakes' skins, one having on it fourteen rattles,—six needles, some of horn and others of bone; these were smooth, showing that they had been much used. The needles were from five to seven inches long, and had heads, some of which were scolloped; others were crooked like a sail needle, and without eyes; a thumb-piece of the dressed deer skin to wear on the hand. I presume, from an examination of this with the needles, that it was used in needle work to protect the hand, in the same way that thimbles are now used to protect the finger. A roll of vegetable paints or colors in leaves; a hank of deer's sinews for sewing, like cat-gut; a small parcel of two-corded and three-corded thread, resembling seine twine; a reticule in the shape of a horseman's valise, made to open at the top lengthwise, with loops on each side, and two cords fastened at one end run through these loops, and laced it up very nicely. It was a handsome pattern, and I thought a very ingenious piece of work. The articles I have here enumerated constituted the entire wardrobe. The sheet, moccasins, knapsack, reticule, cords, thread and twine, were made of wrought bark; and the manner of putting together was like being wove and knit. The knapsack had a double border work to the depth of three inches, which gave it additional strength. I do not think that the workmanship of these articles surpassed what I have met with in various Indian tribes; but of the style of the articles, everything bore the stamp of peculiarity, which I have never met with anywhere else.

The body of this woman was preserved by the flesh drying on the bones; the atmosphere of the cave being so dry and unchangeable, that animal decomposition cannot go on. The hair was of a reddish cast, and not more than a quarter of an inch in length. The teeth were sound and much worn; the features regular and well proportioned. Near the back bone and between the ribs there had been a wound. At the time this body remained at the cave, the cave was owned by Hyman Gratz, Esq. of Philadelphia, and Charles Wilkinson, Esq. of Lexington, Ky. brother of the late minister to Russia of that name. Mr. Wilkins presented to a Mr. Ward, of Massachusetts, for the use, I believe, of the Historical Society of that State, the body and the wardrobe.

How long this body remained there, those who read this account of it can judge as well as I, who saw it.

The equal and unchanging temperature of the cave is a matter of great interest. The Green river is now navigable for steamboats from its mouth to the cave; it can be visited as a tour of pleasure, instead of labor.

I expect shortly to receive a bottle of pure water from the mammoth cave. This rich fluid exists there so pure, that it is as transparent as air; and having reposed in its basin for ages, all earthy particles which it ever held in suspension were *long* since precipitated. The river within the cave rises to the height of from 30 to 40 feet perpendicular. The supposed lake is only an expansion of the river. There are but few varieties of fish in the cave; the catfish is the most abundant; and is *perfectly white and destitute of eyes*. One of the laws of sensation is verified as it respects the fish; viz. that the loss of one sense increases the vigor and acuteness of the others. These fish are regardless of the greatest degree of light; but the least agitation of the water alarms them. Hence the difficulty of catching them. One of the fish without eyes was dissected at the Somerville Institute, and it was ascertained that no such organ as the eye belonged to its head.

One of the rivers, the third and largest, is called Echo river, from the extraordinary echoes heard on its waters. It is literally deafening. Messrs. Craig and Patten took soundings in the river, and ascertained the average depth to be eight feet. Sulphate of lime is found in the main cave, two miles from its mouth. It is also to be seen in some of the other branches. Glauber salts is found in that portion of the cave called "*Salts Room.*" Epsom salts is found in large quantities in the cave, and in different parts of it. Large piles of it are seen in Cleveland's avenue, beautifully crystalized.

During the month of August, 1811, Messrs. Craig and Patten spent two weeks at the cave, during a greater part of which time they were making explorations beyond the river. The most interesting discovery which they made was Cleaveland's avenue; named in honor of Professor Cleaveland, of Bowdoin college. It averages 70 feet in width, and 12 to 15 feet in height, and two miles in length.—The ground on which you walk, as well as the sides and ceiling of this avenue are incrusted with every variety of formation, and generally perfectly white. It is truly a beautiful, a gorgeous spectacle. Visitors who have but half a dozen lamps can form but an imperfect idea of this splendid avenue. They see it only in detached parts, and can only admire these singularly handsome formations pendent from the ceiling. It is only when illuminated at different points with the Bengal lights, by means of which you can have an extensive survey of the entire scene, that you can properly appreciate the splendor of this avenue. When thus illuminated, a spectacle is exhibited to your view which for brilliancy has perhaps no parallel, and which it is impossible for language to describe.

WISE SAYINGS.

THE TRUE INTERPRETER.—We have, if we are truly pious, the promise of the best Commentator on Scripture, the best interpreter of God's will, in the universe. No person is so likely to be able to explain a letter or a book, as the man himself who wrote it. And so with the Sacred Scriptures. No one can be so well qualified to explain them, as that Spirit by whose inspiration they were written.—And that Spirit is ever present with us. He dwells, not only in our habitations, but in our hearts. This blessed Spirit, this fountain of light and love, we can consult on all occasions, with the assurance that all such information shall be given us, as is needful to prepare us for the will of God.—*Barker's Evangelical Reformer.*

EDUCATION AND CRIME.—Man was not made to be sent to prison, but to be educated; and as John Wilkes said, "the very worst use you can put a man to is to hang him." Punishment to prevent crime, gentlemen! It comes like the physician at the funeral, too late. To check crime, we must check the *disposition* to crime; to prevent acts, we must create an omnipresent control over the heart—set up the man in watch over himself, and make conscience the universal preventive.

BE CALM.—If a man cheats you, quit dealing with him; if he be abusive, quit his company; if he slander you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is just to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

TEMPTATION.—Every evil to which we do not yield is a benefactor to our souls. The Sandwich Islander believes that the strength and valor of the enemy he kills, passes into himself; spiritually, it is so with us; for we gain strength from every temptation we resist.

DESPISE NOT SMALL THINGS.—"I see in this world," said John Newton, "two heaps of human happiness and misery: now if I can take but the smallest bit from the heap, and add to the other, I carry a point. If, as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad indeed to do great things, but I will not neglect this."

FOR HOUSEKEEPERS AND FARMERS.

Burning Chimnies.—A handful of pulverized brimstone, thrown on the fire, will stop the most raging blaze in a chimney, instantly.

Tomato Pickles.—Take tomatoes two-thirds ripe, when they begin to turn a little red, prick them with a fork, put them in strong brine, and let them remain eight days; then put them in weak vinegar, to remain twenty-four hours. Remove them from this into stone jars; and to a peck of tomatoes, add a bottle of mustard, or half a pint of mustard seed, an ounce of cloves, an ounce of ground black pepper, a dozen large onions, peeled and sliced; place them in alternate layers, one of tomatoes, the next of onions and spices. Cover the whole with strong cold vinegar; and in two or three weeks they will be very delicious. The best way to prepare brine, for these, or other pickles, is by boiling, and putting in as much salt as will dissolve, and then letting it cool.—*Genesee Farmer.*

Lock-jaw.—This dreadful disease might be prevented, if taken in season. No wound made by a nail, needle, or sharp instrument, should be neglected. One of the best things is to soak the wound immediately in strong lye, and for a good while. Rind of salt pork bound on it is good.

Dysentery.—The following remedy is simple and innocent, and has, in many cases, relieved the pain and cured the disease. Dissolve a table-spoonful of common salt with two spoonsful of vinegar, in a half pint of water, and take a spoonful of it hot, every half hour, until the pain is relieved.

Pennyroyal.—Farmers might easily save the flesh of horses and cows, and confer great kindness on their animals, in preventing the usual annoyance of flies, by simply washing the parts with the extract of pennyroyal. Flies will not alight a moment on the spot to which this has been applied. Every man who is compassionate to his beast, ought to know this simple remedy; and every livery-stable and country inn ought to have a supply on hand for travelers.

Indigo weed, fastened about the harness, will likewise keep off flies.

The Black Squash Bug.—If you lay a shingle by each hill of vines, this bug will pass the night under it, and there you can crush him in the morning.

The Striped Bug.—Fresh tansy, laid about squash vines, and *frequently renewed*, drives off this very troublesome insect. A sprinkling of air-slacked lime, plaster, ashes, snuff, fine charcoal, or anything else that will stick to the leaves while they are wet, will help to protect the plants. These substances generally do some injury to the plants, by closing up the pores of the leaves; but the harm is less than the bugs often cause.—*New England Farmer.*

The Bee Moth.—Mr. T. Hudson, of Hudson, Ohio, states, in the Ravena Cabinet, that, in his opinion, the ravages of the great enemy of bees, the bee moth, may be prevented, by the simple process of thoroughly saturating the hives with salt; as the miller will never deposit its eggs in the hives thus prepared. His plan is to plane and prepare the boards for the hive, and then let them be for a few days immersed in a strong brine. His own personal observation and experience as an apiarian, has led him to the above conclusions and practice.—*Cleveland Herald.*

Hint to Husbandmen.—There has been, for some years past, an increasing attention to the propagation of fruit trees. And the attention which some of our farmers pay to *grafting*, shows that good fruit is an object of some importance. But it is to be regretted, that the labor expended on planting and grafting fruit trees is often lost, by *letting the grass grow too near the trees.*

No young tree will grow well when a sward is formed round it. Yet in traveling our country, in every direction we see this error. The earth should be turned over in the spring, and latter part of summer, at two or three feet from the young trees; and then all the weeds and grass that spring up, will rot, and become excellent manure for them. By such culture, trees will grow rapidly—but without it, their growth is extremely slow, and they often die without coming to maturity.

The importance of raising forest trees, also, is every year more apparent, as there is an increasing scarcity of wood and timber in all the old towns; in order to propagate them, the young trees must have the same culture as fruit trees.—*L. Island Farmer.*

Miscellaneous Items.

To Kill Fleas.—Place the animal on a smooth board, and pen him in with a circular hedge of shoemaker's wax; then, as soon as he becomes quiet, commence reading to him the doings of Congress, during the present session, and in five minutes he will burst with indignation.—*Long Island Farmer.*

Have pity on the Horses.—Last summer, the Boston Traveler contained an accohnt of some gentlemen, in Canton, Mass. who started in a wagon, on a hunting expedition. They drove into the woods, and, having tied the horse to a tree, proceeded on their excursion. After an absence of two or three hours, they returned to the wagon, and found the horse dead. They got a farrier to examine him; who, on opening his body, found it destitute of blood; the flies having sucked it all out of him, so as to cause his death. His hide, externally, was wet all over with blood. The horse was valued at $200.

How it works.—Since the decision of the Presbyterian synod, that it was unlawful for a man to marry the sister of his deceased wife, several persons have left their wives, so connected, and married others!

The Southern Seminary.—Strenuous efforts have been for a long time made, to establish a large central old school Presbyterian theological seminary, for the South. The Watchman of the South announces that they have all failed, and that there is no hope of accomplishing the object.—*New-York Evangelist.*

Iowa Marble.—A quarry of bird's eye marble has been discovered, near Iowa city, that bears a polish equal to the finest Italian. Specimens have been taken to St. Louis, where they have been set in gold, for breastpins.

Beet Root Sugar in France.—The Paris Moniteur contains an official report of the price of domestic sugar; from which it appears, that on the 31st of May last, three hundred and eighty-nine manufactories were in activity, and thirty had ceased working; that the sugar made during that month amounted to 101,382 kilogrammes, and during the whole season, to 26,073,165 kilogrammes; that 22,452,195 kilogrammes were sold for consumption in the same interval; and that 3,202,783 francs were levied by the treasury on that article.

A Mr. Boucher has received a premium of four thousand francs, for inventing a process by which the raw sugar of the beet root is converted into refined sugar, without being taken from the mould. The process is applicable to cane sugar.

A fair deduction.—At an Easter parish meeting, the other day, a woman having been nominated to serve the office of overseer for the ensuing year, it was objected to by some of the parishioners; upon which, she indignantly exclaimed, that as they had a *woman* for a *king*, she did not see why they should not have a woman for *overseer*. She persisted in the appointment, which was afterward duly confirmed.—*English paper.*

A Caution.—Two lads, sons of Charles and James Norway, of Lisbon, were poisoned on the 11th inst. by eating the water hemlock, or muskrat root, which they had mistaken for sweet sicily. The poison proved fatal in both cases; one of the boys died on the same evening, and the other on the following day.—*St. Lawrence Whig.*

Hogs, vs. Whales.—Three lard-oil manufactories are in operation at Cincinnati, consuming daily from twelve to twenty barrels of lard. The oil is much used there for machinery, and for lighting many public buildings. There is now very small demand for whale oil from the interior; crude sperm oil has fallen one-third in price, and yet is much neglected. Camphine and lard oil supply the demand at a cheaper rate.—*Journal of Commerce.*

Lightning.—During the thunder storm on the 1st of July, an interesting daughter of Deacon Meeker, near Elizabethtown, was instantly killed by lightning. The electric fluid struck her on the back of the head, and passed off at her feet, scorching her stockings and shoes. She was sitting with her mother and sister, near the window, and got up to close it, when the house was struck. The fluid passed down the side of the chimney, and out at the window, where she was standing, striking her dead instantly. She was eighteen years of age.

On the 3d, a schooner, at the wharves of New-York, had her masts shivered by lightning. Two colored men on board were stunned, but not mortally injured.

A writer in the Journal of Commerce says, he "never heard of but one instance, in which the electric fluid had done damage under water, or below the water line, in a vessel afloat upon the water. Water, it would appear, has the effect to repel, or expel, the electric fluid. It is found highly serviceable in resuscitating persons struck by lightning, and should be used on all such occasions, without loss of time, and very profusely. I have never seen any account of a steamboat being struck by lightning. The rarified atmosphere, produced by the heat, is no doubt a protection."

CHESTERFIELD BOARDING SCHOOL,

For Boys under fourteen years of Age,

Situated on the Crosswicks road, about three miles from Bordentown, N. J.

THE School will open for the summer term, on the 16th day of the 5th month, 1842. In the government of the school, care will be extended to form such habits and inculcate such principles, as will best advance the welfare of the pupils, both morally and physically. The scholars will be expected to attend (with their teacher) Friends' meeting, at Crosswicks, about three-fourths of a mile distant. The number of boys limited to twenty.

TERMS: Sixty dollars per term of twenty-two weeks; payable half in advance, the remainder in the middle of the term—books and stationery included; no extra charges. The services of an assistant in the school has been engaged. It is desirable that the outer garments of the boys should be dark colored, and all the clothing marked with the pupil's name. HENRY W. RIDGWAY.

References.—Joseph Ridgway, No. 70, Chesnut street; George Truman, No. 105, Arch street; George M. Justice, No. 149, Market street; Philadelphia. Charles Marriott, I. T. Hopper, J. S. Gibbons, New-York.

4th-mo. 21. 3m—p.

FREE LABOR BOOT AND SHOE STORE,

Wholesale and Retail.

THE subscriber notifies his friends and the public generally, that he keeps constantly on hand, at the most reasonable prices, a large assortment of WOMEN'S and CHILDREN'S BOOTS AND SHOES, of every description, and best materials, and entirely free from the contamination of slave labor.

COUNTRY MERCHANTS will do well to call and examine for themselves, before purchasing elsewhere.

All orders punctually executed, at the shortest notice.

JAMES WILLIS,
No. 211 Arch street, one door below 7th
Philadelphia, June 16, 1842. p.—6m.

Paper Hangings and Borders,

WHOLESALE AND RETAIL,

N. E. corner of Arch and Seventh-streets, Philadelphia.

THE subscriber informs his friends and the public, that he keeps constantly on hand, plain and fancy Paper Hangings, suitable for vestibules, entries, parlors, dining rooms and chambers, of the most approved patterns and colors, and from the best manufactories; also, single and double Curtain Paper, and an extensive assortment of Fire Screens.

Country merchants supplied on reasonable terms.

Paper put up at short notice, and warranted.

WILLIAM W. CANSLER.

April 14th, 1842.

Free-Labor Goods.

Calicoes, muslins, bedticking, canton flannel, white and brown sugar, molasses, coffee, tea, &c. Wholesale and retail, by CHARLES COLLINS.
No. 3 Cherry-street, New-York.

5th mo. 3d, 1842.

FREE LABOR DRY GOODS.

Manufactured by American Free Produce Association

4-4 Stout muslin, bleached and unbleached; furnitur checks, 4 qualities and prices; apron checks, do. dc 7-4 and 8-4 table diaper, (huckaback,) bleached and unbleached; 7-4 and 8-4 table diaper, (bird's-eye,) bleached and unbleached; bird's-eye cotton towelling; bed ticking, pantaloons stuffs, yellow striped